The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

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Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M
" ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 8 "
" CHURCH OF THE HOLY COMMUNION 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, . . . 8 A. M. and on Fridays and Holy Days, . . . 6 P. M:
CHURCH OF THE TRANSFIGURATION, 8 " " 6 "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.

Calendar for September.

28. Fifteenth Sunday after Trinity.
29. St. Michael and All Angels.

OCTOBER.

5. Sixteenth Sunday after Trinity.
12. Seventeenth Sunday after Trinity.
18. Feast of St. Luke the Evangelist.
19. Eighteenth Sunday after Trinity.
26. Nineteenth Sunday after Trinity.
28. Feast of St. Simon and St. Jude, Apostles.

Poetry.

The Church's Ceremonial.

'Tis not that thou art robed in gorgeous sheen,
  Thy native charms outshone by jewel's glare;
    For one there is, that thus o'ersteps thee far,
Who sits upon her mountain as a Queen:
'Tis not that thou all unadorned art seen;
    For far beyond thee some again there are,
  Who count it beauty when they nothing wear,
Unclad, or clad in raiment poor and mean.
  Not for such cause, lov'd Mother, I admire
    Thy features, drest anew in elder days
  By holy men: but that thy meet attire
    Thy form with decent dignity arrays;
  Where simple neatness, modest grace conspire
    To deck thy beauty to thy Sovereign's praise.

—*Bp. Mant.*

Selected Matter.

The Twenty-Fifth Annual Report

Of the General Protestant Episcopal S. S. Union, setting forth its Origin, Responsibibity, Principles and Objects, as a General Institution of the Protestant Episcopal Church in the United States: made to the Board of Managers by the Executive Committee, at the Annual Meeting held in the Sunday School room of St. John's Chapel, New York, on the twenty-fifth day of June, 1851.

Worthy of some note in the history of its affairs is the period, which requires from the Executive Committee of the General Protestant Episcopal Sunday School Union this Annual Report to its Board of Managers. With the present year will have passed away the fourth of a century since its origin. Meanwhile many, who gave to its first foundation the fervent heart and vigorous mind, have entered into rest. The venerable White and Griswold, Hobart and Bowen, Croes and Moore, the beloved Montgomery and Milnor, Duffie, Holmes and James, the munificent Kohne, and the untiring Ingraham, though departed, survive in influence on the earth, as in their other undertakings in the name of Christ, so in this Institution, which in its infancy they fostered with cares and labors, alms and prayers.

In Dioceses, some of which then had no distinct Episcopate, Bishops are now feeding the lambs of many flocks with pasture, of which themselves had sown the seed, when, as youthful Presbyters, they advocated with the Church her planting of this institution. Children, who reaped the first-fruits of the enterprise and through its means imbibed the principles of Christ, as men and women are now adorning every station in the social life, and bearing far and wide the faith so given them in its primitive integrity. Happier, then, in this respect, than many of our predecessors, who, in its less prosperous days, could only place before your Board difficulties apprehended in its career as reason for courage in prosecuting toils of an uncertain issue, our Committee may compare the present with the past, and reverently thank the Giver of all good for the blessing with which He has marked this undertaking of His people. We may urge the success with which, in some degree, He has already crowned the perseverance of its early friends, as good argument with those on whom its conduct is now devolved, for pursuing with fresh alacrity the grand design to its widest scope. We may cherish the trust, that, if they will be but faithful in their exertions for its cause, this Institution. still "directed in all its doings with the gracious favor, and furthered with the continual help of HIM in Whom it was begun, and has been continued" through so many years of trial, shall, from the permanent basis on which it has been made to rest, rise to the height contemplated by its founders. We may hope, that, throughout the magnificent domain offered to our possession, it shall for centuries send forth the truths of our salvation in so many pure and gentle and all-pervading streams, that the poorest child, who may be cast out on our remotest borders, shall be able thence to draw forth some living water wherewith to slake his thirst. We may rejoice in the expectation, that this Union is to win for itself the highest glory to which its friends need be ambitious to aspire,—that of having in the Church set forth before countless generations, that shall rise to people the most extensive territories of the earth, the honor and praise of HIM in Whom we all have our being and redemption.

The art of Printing, which was one of the mightiest agents employed by the Reformation for the diffusion of its blessings throughout the world,—the Lord's Day, which in its divine institution and right observance is the pillar, without which genuine Christianity must fall, and governments lose their best support, and the happiness of homes be crushed,—the early Baptism, by which the human soul in pliant infancy is brought into new brotherhood with Christ, bound to Him by solemn vows, sheltered beneath the ministry of His word, pre-occupied by His holy principles, and guarded by His appointed agents,—and the love of God and man for the sake of the Eternal Son who was crucified for our salvation, as the sublimest impulse which can incite to deeds of mercy—nothing less than these were the motive and material, the means and instrument, which it was the endeavor of the General Protestant Episcopal Sunday School Union to combine under a right responsibility into a well proportioned and powerful force, in order to promote the welfare of our nation, the progress of our Church, the glory of its great Head in heaven.

The condition of the times, when this work was begun, demanded the infusion of just such agencies into the masses of American society. Juvenile literature was very meagre at the best, and almost wholly destitute of the religious element. The Lord's Day was too little kept, the pious instruction of the young upon it was greatly overlooked, and the great motive of doing good was involving in countless enterprises of doubtful promise many who, in consequence, neglected their duty to the rising generation. Accordingly, in 1824, religious persons of various denominations were led to form the American Sunday School Union But, while its general aim was noble, and the want which it attempted to supply was felt in all parts of our land, that Society had, by its constitution, made itself incapable of supplying the pastors and people of our Church with such aids as were necessary, in order to discharge aright this part of our trust. Upon our Clergymen was bound their ordination-vow, "to give all faithful diligence always so to minister the Doctrine and Sacraments and the Discipline of Christ as the Lord hath commanded, and as this Church hath received the same according to the commandments of God." And duty compelled all the Members of our Communion to indoctrinate the young in much deemed by us fundamental in "the whole counsel of God," but concerning which, in the works of a society composed of men, holding upon those topics discordant sentiments, silence must be kept in order to its being. For, if Truth has had divinely given to it its own fixed principles, upon which Faith, in order to be stable, must be grounded: then must all those principles, far from being withheld or hidden from the young disciple, be plainly set before him, in order that his belief may not during his lifetime be ever wavering like the fickle sea, but firmly established once for all upon the Rock. The Scriptures, from which these principles are to be drawn, must be taught to him, not after the private opinions of the mere individual master, but according to an authorized public standard of right interpretation. And the Creeds and Articles and Prayer-Book of the Church must be taken as those guides, with whose entire character and spirit must harmonize all other works and teachings intended to lead her little ones to "the wisdom from above."

That in this respect there remained a great desideratum which the American Sunday School Union never could satisfy, but which it was of the utmost importance for our Church at once to meet, was urged by parents and clergymen everywhere among us. The Rev. Wm. Meade, (now Bishop,) of Virginia, soon after our Sunday School Union was formed, thus wrote, in 1827, upon the subject:—"With the American Sunday School Union we are all pleased, and wish it abundant success; but from its very character it cannot and ought not to publish some tracts and books which we require to attach the young members of the Church to our Communion." And the Rev. Henry Anthon (then) of Utica, New York, in the same year, writing also in commendation of our Union, expressed a similar complaint in the following language:—"We are frequently obliged to have recourse to other depositories, and feed our children with food by no means convenient or profitable for them." And to corroborate this sentiment it may be added, that on similar grounds several respectable denominations, who had originally entered with ardor into the formation of the American Sunday School Union, as, for example, the Presbyterian, the Methodist, the Baptist and the Dutch Reformed, have more recently yielded to the necessity of creating, besides, separate associations for bringing out into bolder relief in their instructions their own distinctive and peculiar views.—Churchmen, however, at the outset of their work in this direction, neither blind to this necessity and duty, nor apt to confound liberality of soul with indifference to truth, took early measures for forming such a Union among themselves, as might enable them to use freely the whole treasure of revelation for the benefit of their children, and through them to transmit to others yet unborn the original faith of prophets and apostles in its purity and fulness, with all its settled and vital principles uninjured and unveiled.

Such was the emergency from which this Sunday School Union first derived its being: such the design and purpose for which it was originally framed.

It was as early as 1824 and 1825, that measures, having in view such ultimate results, were set on foot by a few energetic Churchmen of that period. In the following year, however, the Church at large began to enter upon the work. During the month of November, A. D., 1826, while the General Convention was in session in Philadelphia, its members were *all without exception* asked to assemble for the consideration of this subject; all other persons interested in it being also invited to be present. Accordingly, on the eleventh day of that month, in St. Peter's Church, of that city, Bishops, and Clerical and Lay Delegates, from our various dioceses, convened under Bishop White, as their presiding officer. The Rev. Mr. DeLancey addressed the meeting with reference to its object, and moved, that a committee be appointed to consider the expediency of forming this Sunday School Union, and to report, if they should deem best, a Constitution for the purpose. This motion was seconded by Bishop Hobart, and was carried. The Rev. Drs. Wyatt and Gadsden, Rev. Messrs. Croswell, DeLancey, and Edson, and Hon. Nathan Williams, were appointed the Committee. On the fourteenth and fifteenth days of the same month, after the consideration of their report, a Constitution was adopted. It was substantially the same with that under which this Union exists and acts to-day. Under it a Board of Managers was at once appointed.

To this history of the first construction of this Union this reference is made in vindication of the character, which, though of late somewhat assailed, it has always claimed, as being a responsible body, taken out of the Church in her fullest state of representation, held to the Church under bonds of strict accountability, ever acting with a regard to its own subjection to the Church, as in deed and truth a Church Institution. For the elements, out of which this Union was composed, were the elements which also composed our General Convention. And the attraction, which combined these elements into this Union, was, not a narrow-minded sympathy in peculiar private or party-views of discipline or doctrine, but a universal sense of anxiety and duty, impelling the whole Church to provide for her youth that healthy and adequate instruction in the truth, which she was bound to give them, and by which she might attach them to herself with a love never to be chilled, while their hearts should beat, notwithstanding the blasts of false doctrine which might rage around them.

In the first Board of Managers, therefore, each diocese was represented. Therein, moreover, to each grade and order in the Church was secured by express provision due control in its deliberations and transactions. By its Constitution this Union suffered no Bishop whomsoever in the United States to be shut out from place or power in its councils, because of known or fancied theological relation. It reduced no Bishop, no Presbyter, no Layman in its Board, to the imbecility and degradation of seeing the whole weight of his own order borne down by a multitude recognizing him only in his private capacity, divesting him of his rank in the Church of God, and rejecting him as its representative and defender by the denial to him of the vote by orders. It warranted the proclamation through the land of no gift of money and no intimation of desire as title to a place other than honorary in its Board of Managers. It gave to no stealthy schemer the secret power of making up its Board of Managers wholly of some one single order, whether that of Bishops, or Presbyters, or Laymen, in order to gain for such one rank an undue supremacy in its affairs. It dared not assume the power to publish a new creed, substantially adding to or taking from the authorized standards, confessions, and formularies set forth in the book of Common Prayer, according to the dictates of individual caprice and private choice in matters of faith and worship. Utterly opposed to any such course of action, this Sunday School Union, from the outset of its career, severely frowned on every attempt to cause separations or divisions within the Church on party considerations. It secured, what it has always sacredly preserved, not for any one particular class of persons in the Church, but for the Church itself, for the whole body of the Church in the United States, for all the authorities living in this Church, for all the Bishops, all the Presbyters, all the Laity of this Church, their part in the administration of its affairs. It entered into cheerful obligation to obey as supreme over it their represented will and pleasure. It only asked that the same might be expressed to it plainly and freely indeed, but in that proper manner, time and place, for which, as adequate to every emergency that could arise, all provision had been made by its Constitution

By its Constitution, the Bishop presiding in the House of Bishops became, *ex officio*, President of this Union; all other Bishops, without exception, its Vice-Presidents; all Clergymen having Sunday-schools, and all Superintendents, its members. Triennially, at the time and place where the General Convention assemble, this body are to meet, then and there to elect its Board of Managers. In this Board also, every Bishop has his place and power secured, *ex officio*. By every Clergymen having a Sunday School in the place where the Board meets, the same right is possessed. In the Board, too, the various Dioceses are represented by sixty clergymen and laymen, elected triennially. Even in the Executive Committee of this Board every Bishop has his seat, *ex officio*; twelve other persons being chosen to share with them the burthen of its duties. Alike in the Board of Managers and in the Executive Committee, is secured the right of vote by separate orders.

Thus, in this Sunday School Union, all classes in the Church appear, speak, and act by representation. To all grades are made certain their own shares of power in it. By it these divers orders are brought together from every part of our land. Difference in sentiment excludes no individual among them from exerting his due influence through its channels. And hence, by its primary construction, by the nature of its organization, by the letter of its Constitution, by its present existence in that Constitution, this Union claims to be, not a mere party establishment, but a responsible body, composed of the whole mass of the Church in the United States, accountable to the whole mass of which it is composed, a Catholic Institution, THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

As such, this Union was at various times favored with approbation from Diocesan Conventions. In such Convention, the Church, both in Massachusetts and Connecticut, appointed soon Diocesan Committees or Societies to co-operate with it. "You will perceive by our journal, (of Convention,) [writes the Rev. Mr. (now Bishop) Meade of Virginia, in 1827,] that we have recommended the Episcopal Sunday School Society to the patronage of our Churches." (In Maine, Rhode Island, and South Carolina, also, Diocesan Institutions rose in intimate connexion with it. In Pennsylvania, a society already existing for somewhat kindred objects was devoted to its cause.) In Ohio a canon in its favor was formally passed by a Diocesan Convention. In Tennessee also the Union was favored with the same kind of legislative action from the Church. (In 1834 it received reports from *nine* Diocesan auxiliaries.) All this took place at different dates in the progress of its career. But it is plain that nothing of this kind would ever have been permitted, excepting that the Church had all the while been sure, that she held this Union under her supreme control, and trusted in its responsibility to her authorities and power for its doings.[*]

From this review it is also evident, that what has ever been, still continues to be the object of this Institution; viz.:—So to lead our youth "into the way of peace, that they may hold the faith in the unity of the Spirit, and in the bond of peace." Within the Church, union in its mind is the true link for union in its heart. As under the "one Shepherd" in His "one fold," the Divine Unity is the lawful object of its worship, and its own living unity must come from "the operation of that self-same Spirit," Who binds together multitudes as "one with the Father and the Son;" so in this body there must be unanimity in regard to its faith and worship, its means of grace and pledges of favor, its rights and duties, its hopes and privileges, and the great Origin of its being and its blessings, in order that it may be confessed to be of Christ by His charity shining forth in its perfection from its whole soul and countenance through all its doings and its bearings. To cherish, however, within the Church such diversity in opinion as will at the same time sanction or encourage both mutilated sacraments, idolatrous adoration, usurped supremacy in Church power, and the virtual denial of divinely-appointed sacraments or ministry, or superhuman influences, communicated instrumentally by a Divine Spirit and through a Divine and Only Mediator to the human soul, would be an attempt to obliterate from that Church the real unity which forms a feature of its beauty, dear to the Lord, Who bought it with His blood, as the apple of His eye. To guard in the most effectual way against the inroads of such latitudinarianism, and to secure among us true and permanent unity like this, was the one especial object for which this Sunday School Union was established. While books, filled with discordant views of the spirit, doctrine, and discipline of Christ, were brought into our parishes from religious denominations abroad for whose use they had been composed, and were employed at random without uniformity in system or harmony in faith as manuals for the religious instruction of our youth, the danger could not but be imminent, lest there should grow up in our midst a mass, whose particles must eventually repel each other far asunder into confusion and conflict, opposition and uncharitableness concerning the first principles of truth. As one of the highest acts of benevolence, then, demanded by the times in our part of the Church of God, this Union at its outset avowed its purpose to be that of making, if possible, the entire mass of childhood within our houses to be *of one mind*, as to "the one Body" into which it had been engrafted, "the one Spirit" by Which it must be sanctified, "the one Hope" by which it should be animated, the Master Whom it is bounden to obey, the Lord through Whose one sacrifice and eternal merit alone it can be saved, the Divine Unity to Whom alone it may offer its worship, "the one Faith" for which it is sworn earnestly to contend, "the one Baptism" by which it enters into its new relation to its Father in heaven. In no deceitful semblance of the same, but in a genuine reality, the promotion of sound unity like this within the Church in our land, was one great purpose of this Union. At its first step, therefore, it began this work, by teaching all our youth the same things respecting truth as preserved in purity and integrity in the keeping of our Church.

That such was the case, appears as from abundant other testimony, so from a document, in which it addressed in 1827 to all the members of our Church the following language:—

(Extracts from the Second Circular to the Members of the Protestant Episcopal Church in the United States. A. D. 1827.)

"The Executive Committee of the General Protestant Episcopal Sunday School Union, acting by appointment, and in behalf of the Board of Managers, beg leave respectfully and urgently to solicit for that Institution the co-operation of their fellow-members of the Protestant Episcopal Church. That Church is distinguished from the various religious communions with which it is surrounded, by provisions respecting the Christian ministry and Christian worship, which admit of no compromise with other views on the same subjects. These provisions stand, not in ideas of mere expediency, but in a deliberate and serious conviction that they are intimately connected with that system of religion which is built on the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone. Conscientiously believing, therefore, that as a whole the system of religion which we embrace, presents the truth as it is in Jesus, in greater purity and integrity than any other with which we are acquainted; we are aware of being actuated by no sectarian or uncharitable feeling, but by those motives to which the love of Christ constrains, when we ask our brethren to co-operate with us in measures tending to the advancement of our Church, and thus of the genuine principles of the Gospel which are embodied in her standards and institutions. It is but adverting to a familiar truth, when we say, that the most efficient engine for promoting any cause, is the enlisting in its behalf the minds of the rising generation This engine, in the present day, is put into the most active, extensive and efficient operation. We respect the motives of all who do this with a sincere regard to the interests of religion and virtue. And we are conscious ourselves of no other motives than those which deserve respect and confidence for their purity and disinterestedness, when we would urge all who hold, in common with us, the primitive and evangelical principles of the Protestant Episcopal Church, to concentrate their energies and operations in the sacred cause of that Church. Thus, we believe, the interests of the precious Gospel of Christ will be most effectually advanced in its purest and most genuine form.

"The extensive and powerful influence which Sunday School instruction must exert on the community and in the Church, cannot be otherwise than duly appreciated. In dispensing that instruction in the various parts of our country, an immense supply of elementary and other books is absolutely necessary. To keep up this, there must be, somewhere, proportioned means. These, as far as our Church is concerned, have never yet been brought into operation; our schools have, therefore, been in a great measure dependent for books, &c., on such supplies as were at hand; a very large portion of which contain religious views foreign from those of our own standards, and almost all of which are deficient in elementary principles of religious instruction on which those standards lay great and proper stress. This Society was established principally for the purpose of remedying this cardinal evil, by concentrating contributions from all parts of our Church; and thus putting into operation an adequate system for the supply of proper books, at such a rate as is required by the necessary economy of schools for gratuitous instruction. By this means will be accomplished the obviously right and proper object of having that extensive and powerfully influential religious instruction, of which Sunday Schools are the means, where only it ought to be, *in the hands of the Church, and accordant with her primitive and scriptural views.* And connected with this will be another contemplated benefit of this Institution, the contrary to which would appear to be indeed an anomaly, that the Pastors of our Communion, and their benevolent and pious lay-coadjutors in this good work, will not be subject to any influence or responsibility, direct or implied, extraneous from their own Church.

"In acting upon these correct and pious principles, an enlightened attachment to the Gospel will lead to present it in that integrity in which it proceeded from its divine author. Of the views and motives of those who mar that integrity, either by inculcating what is contrary to the Gospel, or by withholding, or encouraging a light estimation of what is connected with it, we would think only in the most charitable and Christian spirit. But in regard to the duty of avoiding both these errors, and even the appearance of abating either, we are under a most awful responsibility. And this is the strong ground on which we would build an earnest appeal to our fellow-members of the Church, in behalf of an institution whose main object is to provide an adequate supply of the several grades of books for Sunday Schools, which will impart no other religious views than such as are consistent with the truth as it is in Jesus; and will exhibit that truth in the *fullness* and *integrity* in which it is revealed in the Holy Scriptures, and so faithfully and forcibly exhibited in the standards of our Church.

"In consideration, too, of the evangelical character of that Church, as contained in its doctrines, ministry, ordinances, and worship, we would present, as another motive for strengthening the hands of this Society, its tendency to promote that Union and concentration of feeling and action on the part of the members of that Church, which will draw them more closely in the bonds of Christian fellowship; exalt the character, and enlarge the influence of their communion, and avert the deteriorating operation of sentiments and feelings hostile to her principles, unity, and order."

Language like this was worthy of the name borne by this Institution. It is *General*: for, formed out of and responsible to the whole body of our Church, it would promote its perfect unity by making its whole youthful mind at one with its genuine faith and spirit. It is *Protestant*: for, true to the reformed rituals and uncompromising articles in our Prayer-book, it would guard the young against the perilous corruptions of a paganizing Roman Schism on the one hand, while on the other it would give them an unquestioning and ardent love for the pure sacraments, dignified worship, authorized ministry, and whatever subordinate means, such as our simple festivals and fasts, may be needed, and are provided for them in ample abundance by our Church, to aid in the edification of their souls. It is *Episcopal*: for, representing the order of Bishops, which by divine appointment exist in our Communion in primitive integrity and original parity, as rightful ordainers, rulers and chief-pastors for the Church in our land, it would save alike from being taken by the papal snare of a foreign and fanciful supremacy, and from plunging into the vortex of sectarian confusion or of unbelief. And *it is a Union*: for, as it embraces the whole Church and is subject to the whole Church in the United States, so it works for this whole Church, in seeking to promote, throughout all its members, the "Unity of the Spirit in the bond of peace and in righteousness of life."

In the year 1827, as it has been shown, this Union proclaimed this to be its object. From that period onward, whilst in entering on its work, the voice of approbation from parents, teachers and clergymen, was cheering it on every side; whilst subsequently from year to year Diocesan Conventions were praising its principles and course; whilst in 1835, it having fallen into financial troubles, Bishops White and R. C. Moore, McIlvaine and Doane, Smith and Hopkins, and the Rev. Drs. Tyng and Polk, DeLancey and Upfold, Milnor, Ducachet, Stone, and others, during a General Convention, were all rallying to its relief, and, with one accord, pledged six thousand dollars for its needs; it has, down to the present time, in all its operations kept in view this original design, and endeavored to cultivate true unity and peace, by seeking to conform the instruction of all our youth to our acknowledged authorities in discipline and doctrine, the Creeds and Catechism, Liturgy, Articles, and Offices of the Church.

On this ground, then, your Executive Committee now claims from the whole Church her confidence in this Union. From its first origin, its principles have always remained unchanged. Its responsibility to the Church has continued without check or suspension in its entire force. If at some moment during its long and sorely-tried career, it may by any have been thought more hasty or less vigilant than was to have been desired, it has also known that, not a rude assault on that account with public obloquy, but the gentle appeal of private friendliness, or the simple expostulation and effective vote which might at any time have been brought into its councils and guided its actions, was a remedy adequate to meet all its imperfections, placed by itself in the hands of all who might desire to apply it, and the becoming use of which was demanded of them, if occasion served, by every just regard for truth and peace. However, notwithstanding any such opposition, this Union still stands more firm than ever on its original basis; permanently fixed there by the gradual work of time; occupied now, as always, in its first great design; inviting in all its doings the closest scrutiny; toiling not for partial sections, but for the whole company of our communion; inculcating nothing but the whole truth as it is in Christ, and, as received from Him, that truth has been inscribed, both "Protestant and Episcopal," upon the authorized formularies of our Church. This, your present Executive Committee have regarded as the work which you have given them to do. And, as not an individual of our number could be persuaded to go himself or to lead another person one step beyond the guidance of these public standards; so, too, we never shall refuse to lift them up in the full view of those who are bound to follow their direction, lest we should harm some little lamb of Christ, or rob it of some blessing prepared for it in the fullness of His Gospel. Such is our course and care in all our efforts to promote the objects of this Institution.

To be continued.

Communications.

For the Churchman.

A Plea for Sacred Art. No. V.

CHURCH MUSIC.

Music, an exponent of Church development and progress: the influence of the musical past on the musical present: its nature and limitations: the progress of the science, commensurate with the progress of the Church itself.

The vindication of the *scientific* character of music, which was the main object of the preceding number, was a fit introduction to an *historic* view of this theme: for unless it appeared that music is a positive science, all that range of illustration and comparison among acknowledged arts and sciences, which throw light on our present subject, must be abandoned. The history of man, comprehends and illustrates the history of scientific, intellectual, and moral progress. They are inseparable factors in the sublime reality of a world-life; together, they are the essential complements of a perfect organization: asunder, they are the *disjecta membra* of a fact, concerning which our profoundest studies will prove but airy speculations. Without farther calling in the aid of the true philosophic notion of History, we will direct our attention at once to the subject before us. We have but little historic knowledge, of the prevailing character of musical science, in the earlier ages. Indeed, in the earlier Scriptures, the invention of musical instruments is recorded, and mention of singing and playing upon instruments, is made in various parts of the Old Testament. All our knowledge beyond this, is derived from tradition, and a few pregnant facts which merely give a sort of clue to the examination. Nevertheless, tradition and facts, are in the closest agreement with the inferential view of early music that is drawn from the Bible, and all are well agreed that the music of the ancients, was exceedingly rude and simple in its character. From the beginning of the Christian Era, we are furnished with more complete data, and inferences give place to well-established facts. It is hardly necessary to say, that from that period to the present, music has made advance, through successive ages, sharing the rich results, which all science has continued to receive from the growing energy, both moral and intellectual, of the great minds of the world, until its ripened history, presents to the eye of the student that notable rise and development that he beholds in the history of every science. The same is true of Painting, notwithstanding the myths of Zeuxis and Apelles. The same is true of Sculpture, notwithstanding the legendary fame of Praxitiles. The same is true of Astronomy, of all the physical sciences, and of speculative philosophies in general. Although the statement will not meet with universal assent, yet it undoubtedly is true, that the intellect of the world has progressed hand and hand with its scientific discoveries; nay more, that all science is but an outward index of the inner spiritual, thinking life of the world; and hence, as this life is constantly attaining to greater knowledge and increased power, that its results, in science or art, are increasing in the same ratio. As Christianity entered more fully into the spiritual life of its great Head, she demanded a more comprehensive language for the expression of the new influx of sympathies and affections that sprung from an intimate union with her LORD. These enlarged sympathies and affections found expression in a magnificent scheme of Architecture that embodied in its every detail some deep meaning, making the carved stones and outspreading columns, its heavenly dome, its shadowy arches, its traceries and adornments, intelligent counterparts of the living spiritual temple of true worshippers: they found expression in solemn and imposing rituals whose splendors pointed to the exceeding glory of true worship. This new impulse was felt in the studio of the artist, who, henceforth, made a prayerful consecration of this indwelling light on the altar of the LORD: its presence added an ethereal life and power to the strains of the musician, and henceforth the worship of the Church found a new and sweeter voice. These triumphs of art came forth to meet the spiritual wants of the Church. Their extent and nature are inevitably contingent on this spiritual life of Christianity. As it expands and extends, so will art feel the impulse, and advance with growing vigor. Consider once the monotone of the Jewish Psalter chanting, the gloomy asceticism of the Gregorian Tones, the rich harmonies of Palestrina, the masses of Mozart, Haydn, and Beethoven, the anthems and services of Purcell, Boyce, Gibbon, Rodgers, and the other English worthies, and the marvellous oratorios of Haydn, and Mendellsohn, and Handel! Look back again and consider the rude hieroglyhs of the early ages, the sketchy figures of a later period, the stiff, constrained representations, faulty in everything, save *intention*, of the early artists after the Christian Era. Then look at the sensuous creations of the Italian school, revelling in the obscene mythology of a heathen race; note the dismal, cold and heartless pictures of Mediæval Germany, note the increasing life of Florence and of Germany, the painful details of burning martyrs and all the appliances of torture that make a certain school of art, a school of terrors; and then consider the superb triumphs of an Ary Scheffer, an Overbeck, where the intellect, not the sense, finds gratification, where intellect triumphs over the sensual. Is there no *progress* in the two series we have drawn? If the mind is still unconvinced, we can hastily sketch the history of Astronomy from the Patriarchal star-gazers, to the time of Copernicus or Newton down to the present day. To whatever field of intellectual research we turn, the same response awaits us. To deny the essential, inherent progress of mind, is a plea of imbecility, a confession of childish simplicity.

We are now prepared to meet the question, "What relation does Art and Science of the *past* sustain to *present* Art and Science?" All true Science, as has been stated, is founded on experience and induction; consequently Science is not infallible, for it is continually subject to the scrutiny of the same laws by virtue of which it exists. Now nothing is more clear than that an established theory of to-day, may be superseded by the increased light of to-morrow; new *facts* may appear which invalidate the conclusions of yesterday, so that an advance shall be actually made from an old stand point.

A great many sad mistakes have been made, owing to an ignorance of this fundamental law of Science. It was the current opinion for 5000 years and over that the world was flat; yet the heresy of Christopher Columbus, affirming its rotundity, unlocked the gates of this New World and called its mighty energies into being. Columbus had simply discovered a scientific fact. So the learned dignitaries and theologians of the Vatican saw "damnable heresy" in old Galileo and Copernicus, and sent the thunders of Papal denunciation hissing after them: but when the smoke cleared away, these *infallible* (save the mark!) magnates of an *infallible* Church learned to their confusion, that their scientific creed at least needed now and then a wholesome correction. The present, then, is an actual advance on the past What would be thought of the navigator who should resort to charts of the seas an hundred years old! or an astronomer who ignored the discoveries that have revolutionized his science! or the manufacturer that would fain weave his cottons in hand-looms! or the publisher who chose to copy his books with the pen, rather than resort to the printer? All of early science, that remains unrefuted by discovery and investigation, is still intact and trustworthy: all that has been supplanted by discovery and experiment is dead and exterminate: as well reanimate the bones of Zahara as the long line of perished scientific theories and notions that lie bleaching in the past! Applied to music, the principle certainly holds good. The rude monotone might answer for the Hebrews, since they had nothing better. The Gregorian Tones were decidedly a great advance for their day, and it seems, answered the purpose for which they were designed; i. e., they secured a degree of uniformity in worship, and caused the puerilities that preceded them to be laid aside, and for the devotions of the poor, and the various religious orders, afforded a convenient and suitable music. But that these homely productions possess one iota of the thousand virtues, superstitious Ecclesiologists attribute to them, is purely fabulous and absurd. They are conceived in the true style of Church music: but that style was then in a *jejune* and normal state. That individual tastes in our own community who have become weary of the vapid and unseemly tunes and chants that owed their origin to Puritan inspiration, should hasten to recognize in these scraps of early church music, a sort of mystical, unapproachable excellence, is hardly strange. We would direct their morbid tastes to the pure English order of Church music, when they will find the germs of excellence in the Gregorians, expanded to a nobler and proportionate development. To turn back to the Gregorians for the use of worship at the present day, is undoing the work of well nigh a thousand years! it is actual retrogression! Originally the Gregorians were simply melodies, *without harmonies* even! only valuable because they afforded a rough guide for the musical recitation of the service. To go back to this infancy of Church music, skipping over the splendid achievements that intervene as mere failures, would be as senseless, as a similar radical movement in any other science! the absurdity of which has just been dwelt upon. If the minds of Christians do not recognize an advance in the later schools of Church music, it certainly is time that they considered the matter intelligently, for they may rest assured the fault lies in themselves. Modern Ecclesiology has unwittingly placed itself in this anomalous position. Forgetting the *present* and its necessities and sympathies it is fumbling among the crannies of the *past*, trying in vain to rejuvenate its antiquated conceits, as if forsooth such could ever satisfy the expanding sympathies and new wants of a progressing humanity. So long as Ecclesiology keep in its own proper and self-defined sphere, expending its well meant zeal in defence of the noblest modes of Architecture, it deserves our hearty co-operation: but when, in defiance of the law of scientific progress, unfaithful to the interests of the present, and blinded by a servile love of the obsolete, it tries with its main strength to thwart the musical progress of the Church, tries to undo the labor of centuries, and plant the shreds and fragments of a barbarous music on the usurped ruins of a refined and elevated school of composition, it cannot appear as any other than an enemy to the *musical* interests of Christianity. Mention would not have been made of Ecclesiology, had it not identified itself with the avowed purpose of restoring the Gregorian Tones, for use in our Communion. It is, however, a matter of congratulation among Churchmen that all Ecclesiologists are not advocates of the Gregorian chants. It has, however, taken dangerous ground! In England, the removal of church organs has been openly advocated, in connection with the introduction of the Gregorians. We admit that *all* Ecclesiologists do not stand pledged to sustain this movement, but this does not neutralize the fact that many do. These meagre Tones are only interesting as any relic of the intellectual life of the past is interesting. Much remains to be said on the history of the Romish Mass music, the Anglican Service music, and Oratorios. The more these topics are examined, the more clearly do we see the extent and grandeur of musical progress: enough now, to add that the mass, having its origin in a luxurious, flippant, and pleasure-loving atmosphere, among writers who were often quite destitute of the genuine christian impulse in their labors, accordingly presents all the corresponding marks of its nativity. Of course there are exceptions, exceptions in favor of the genius, beauty and excellence of the music; but it is generally true of the Romish Mass music, that it is as well suited for the opera as the cathedral. The Anglican musical service has never been disfigured by sensuality and luxury! On the other hand, it has, in some instances, suffered somewhat from the stern, rigid outline of the English character. Yet as a class of music, for sacred purposes the world has not yet produced its equal, in respect to all those nobler traits of christian art.

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[*] The responsible character of the Sunday School Union, and the security of the same under its Constitution, were set forth years ago in articles then written on the subject in some of our Church periodicals.

Meanwhile Christianity has made mighty progress, its conquests are innumerable; and if the signs of the times are not misinterpreted, triumphs infinitely transcending its highest achievements are awaiting it. Sacred art has ever kept pace with the Church, though men approve or oppose. Will it mend its pace with the quickening energies of christianity as it has done? or is its purpose finished, has it lost its hold over the human heart? Will art continue faithful to the Sacred while it tries to grasp the Ideal? Time will determine. CHORALIS.

For the Churchman.

The Church and the Bible.

Mr. Editor, There appeared, as you may have seen, in the "Protestant Churchman" of last week, a rather lengthy article, dignified with the title of a "Review of 'The Exercise of Faith in its relation to authority and private judgment.' By Rev. M. Mahan, A. M." Introduced to our notice in these words, "The following thorough examination is from the pen of a clerical friend, who thinks that E. H (another correspondent) has too favorably regarded the book, and who has learned with concern that it is seriously talked of, if it has not already been adopted as a text book in the General Seminary. The following article is so able and satisfactory that we deemed it best to give it entire, without dividing it, and beg leave to commend it to the careful study of our readers.—Ed. P. C." With this "commend"ation, though by no means one of "our readers," I was induced to read the article with "careful study"; and though not intending a review of it, however much it might seem to me to need reviewing, I could not help noticing, after the perusal, one or two points which seemed to occupy the attention of the author, and form subjects for the two separate parts into which the article may be divided. They are the two theories of Mr. Mahan, the first in regard to Faith, the second in regard to "the Church and the Bible."

First, What the reviewer says in regard to Mr. M.'s "theory" of Faith, I would merely dismiss with this monition: That Mr. M.'s book does not pretend to deal with faith in the abstract, or in the way which "Monographa" views it: in fact the title of the work announces this when it says, "The exercise of Faith," which fully implies all that justifies man in speaking of it as a "fruit," as he views it, it is the faith "that believeth and is baptized," "the faith that works by love," that is, living, acting, working, embodied in love, and only recognized, by our weak and human sight, through this embodiment. Who could say a man had faith, true, saving faith, unless he was willing to prove it by works? and the first of works, and the beginning of all love and obedience, is the submission to Christ's yoke in the lowly waters of baptism. On the other hand, "Monographa" is speaking of another thing entirely when he gives his idea of faith in such words as these: "Faith, which is not a principle of examination, or a process of testing, but the substantial existence in the mind and heart" "of things hoped for"—the abiding "conviction of things not seen." "That principle which gradually brings about this harmony of man's faculties and affections."—And yet let any one commence here with "Monographa's" idea of faith, and look for its "exercise," and he will traverse the "beaten path," in Mr. M.'s steps, though he be loth to acknowledge it. While faith in one sense is the first or "leader," in another it is the "fruit" or consequence, till "we are justified by faith": and this the Church proclaims, when she "requires" of the newly-baptized, as well as of the "dying Saint" the same confession of faith in the words of the Creed; yet who will doubt its growth "as the grain of mustard seed", or its "exercise" as shown in Mr. M.'s book.

Without noticing the fault-finding manner in which the article is written, except further than to say, that the most reasonable way of accounting for the appearance of the "Review" at all, will be seen by reading the editor's introduction, I pass to the next point of consideration in the author's own words: "Our controversy, however, is not so much on this point; it is rather in regard to another, the witnesses through whose testimony faith is rendered possible."

Second, "the witnesses": and now we speak of "the Church and the Bible." He goes on to say, "here is error, as we believe, of a manifest and most dangerous character." If so, it were well that it be exposed; but is it so? Has "Monographa" shown there is error? Is not Mr. M's work perfectly Scriptural? The idea repugnant to "Monographa" is brought out in this extract: "But we do protest against Divine truth itself, the pure word of God, being at all associated with these, its witnesses, whether they are *Divinely-appointed* or not, either in degree or kind, as to their authority." Place this extract, taken from the latter part of the article, with these words, near the beginning: "The theory (of Mr. M.'s book) may be briefly stated. It differs from the Romish in that it demands more than one living witness; and it differs from the Protestant, in that it denies the existence of any one all-sufficient witness of Divine truth." Now let any one with a candid mind read these two extracts, and the conclusion to which he must arrive is evidently this: that the reviewer's theory is the "Protestant" one, and consequently differs from Mr. Mahan's, of whom he says "the ground occupied by the writer (Mr. M.), and, as we believe, sincerely, being *professedly* Protestant:" according to "Monographa's" use of the term, he himself has the "Protestant" ground, Mr. M. has *not really* the Protestant ground, but is between it and the Romish: now this is true. Is the "Protestant" theory, Mr. M.'s theory, or the Romish theory the right one? Mr. M.'s, in his own words, is briefly this, "to test what we hear by what we read"; the Romish, "to test what they read by what they hear"; while the reviewer's seems to be "to read without testing, and to test without hearing," to take the one *all-sufficient* witness of Divine truth" (as he calls the Bible) as an "infallible guide" as shown by this extract: "That meaning (the author's) is, that Scripture alone is not a sufficient guide to the inquiring soul; that unless Scripture is received through church-teaching, its instruction will be imperfect; the student of it has no right to anticipate infallible guidance." From these few quotations, it is clearly seen that "Monographa" does not like the position in which Mr. M. places the Scriptures in relation to the Church. The Bible in his eyes is degraded, and the Church exalted to an undue authority. Let us see if this position is false, or his dislike reasonable.

Let us go back to the time of the Apostles, when the "Word of God" had "gone away" and the Faith was but just "delivered to the Saints", when there was no Bible, or at least no New Testament. Where was the "infallible guidance" so necessary to man to be found? where those saving truths of the New Testament, without which the Jews, being in darkness, "stumbled and fell"? From the mouths of the Apostles, and only in hearing their teaching was the truth; the divinely-appointed Church was the channel of grace and truth to the world, its commission from our Saviour himself having been given in these words, "Go and teach all nations, baptizing them." As one and another of the Gospels and Epistles was written, it was tested by the teaching of the Apostles, and so reading was tested by hearing, and "Faith came by hearing." But when the canon of Scripture was complete, as the measuring reed, or rule of the Church's future teaching, the order was reversed, "and hearing" was to be tested "by the Word of God." The Church's first teaching was the test of all future teaching, as is intimated by St. Paul when he makes that remarkable assertion, "But though we or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accursed." If the Word of God is infallible, so then was this first teaching infallible, for it was the "Word of God," even fulfilling that prophecy, "the Priest's lips shall keep knowledge," and from the Priest's lips only was it to be had. Ye who cavil, now-a-days, at Church authority, and say with the disobedient company of Korah, Dathan, and Abiram, "Ye take too much upon you, ye sons of Levi," would not then have hung upon the "Priest's lips" for "knowledge," and where would ye have found it? perhaps with the Jew, ye would have cried "crucify Him," or with the Greek, ye would have worshipped "the unknown God." To the Church, as "the witness and keeper of Holy Writ" was intrusted the Bible, it was her duty to "witness" to it and to "keep" it: she was to feed her children with its precious truths, and she alone was responsible for her stewardship. Let no one say, then, that the Bible alone was sufficient for leading men to embrace its truths, when God Himself saw fit to establish this Church. That the Bible alone is not sufficient is plainly shown in this text: "How can we hear without a preacher?" and the relation of Church and Scripture is plainly shewn in the question of Philip, and the eunuch's answer. "Understandest thou what thou readest? And he said, how can I, except some man should guide me? Then Philip opened his mouth, and began at the same Scripture and preached unto him Jesus; and the eunuch answered and said, I believe that Jesus Christ is the Son of God"; there then "faith came by hearing, and hearing by the Word of God." Though the preventing grace of the Holy Spirit was there breaking up and preparing the fallow ground of the heart, the Scripture alone was not (at least in this case) an "all-sufficient guide." And so, in regard to the Apostles' Creed, we may say it was anterior to the New Testament, for it was the Church's teaching apart from the Bible, though agreeable with it, the form of sound words, "the faith once delivered to the Saints," an expansion as it were of the truth of the Trinity, which was first taught or delivered to the newly-baptized, as containing, in its mysterious depths, all truth. And now with "Monographa" let us turn to the Articles. In Article 1, the Church sums up all her teaching in proclaiming the grand truth of the "Holy Trinity" on her own authority, so peremptorily as to admit of no demur, nor does she speak of the Bible in this Article, herein taking her stand as "the witness and keeper of Holy Writ."—Then turn to Art. 6. Instead of leaving her former ground, she merely speaks of the Scripture as the rule or standard by which her own teaching is to be squared; but in using the words "not to be required," she plainly asserts her higher power and authority, of requiring of her children faith in her teaching generally, candidly giving in their hands her rule, reserving to herself the power of requiring as an article of the faith, all that could be read therein, or proved thereby. In effect, in the 1st Article, she says "hear us," and that, too, without limitation; and in the 6th Article, she says, as plainly, "to the law and to the testimony." I remain, Yours,

CHRISTOPHILUS.

For the Churchman.

A Religious and Comfortable Home for Seamen.

A religious and comfortable home? What more desirable? What more blessed? The sailor however has no home, but the mighty ocean. He is almost a perpetual wanderer on the great deep. On land he has scarcely a resting-place. When he enters port, it is in general only to find those who are watching at every corner, to prey upon him—to conduct him to some low, mean, and filthy groggery—to lead him into drunkenness and debauchery, and wrest from him his few remaining hard-earned dollars.

Such alas! *has been* the case, and such indeed, in a great measure, *is* the truth. The poor sailor *has been* forgotten and neglected, and no man hath cared for him or his soul.

But a better state of things has begun. In the movements of religious benevolence which mark our age, seamen receive a share, though comparatively small, of Christian care and effort The "Bethel Flag" is seen, in most of our commercial cities, and a few respectable and comfortable boarding-houses are opened for their entertainment.

What I design in this communication, Mr. Editor, is to call the attention of the public, and especially that portion belonging to the Protestant Episcopal Church, to the mission for seamen and boatmen in the port of New York, under the charge of the Rev. D. V. M. Johnson, chaplain of the Floating Church of the Holy Comforter, (foot of Dey street.) This self-denying and faithful clergyman, devotes himself to the work of doing good to the sailors. He seeks them out, and goes among them, to promote their temporal and eternal interests.

And as one most effectual method, to accomplish this end, he, with three or four other philanthropic and Christian gentlemen, have established a "MARINER'S HOME" at 107 Greenwich st., in your city. It is truly a comfortable and religious home for seamen. I would say from what I witnessed during several visits which I made there recently, that its affairs are most prudently and economically conducted, by the excellent and devoted churchman and his wife, to whom the management is entrusted. They extend a proper and Christian attention to the inmates, a class of men, who, more than any other, perhaps, need the supervision, the sympathies and good advice of the pious and the wise. In this house, the boarders are under a wholesome and religious influence, while their temporal interests and comforts are faithfully regarded.

Mr T., the host, appears to me to be a gentleman most admirably fitted for the situation, understanding thoroughly the sailors' character, and ever willing as he is capable of directing them in the things pertaining to their bodily enjoyments, as well as their mental and spiritual improvement. His warmest sympathies are with the hardy tars of the ocean, and in their difficulties, they always find in him a steadfast and judicious friend, a kind and sagacious counsellor. His is no money-making scheme, but one of pure benevolence to the seaman.

No mission can be more important than that to sailors. To provide for them the stated services and ordinances of the sanctuary, when on shore, to follow them with the prayers of the Church, when on the sea, to supply them with the Holy Bible and the Prayer-Book on shipboard, and such other books as may impart useful instruction, to exercise over them a paternal care, to protect them in their persons and property, to elevate their moral character, and make them feel that they are indeed men, and immortal beings, and to secure to them a peaceful, quiet, decent, religious home, for the few days or weeks in which they stay on land, a home free from the temptations to intoxicating drinks, and the other evils and vices to which they are peculiarly exposed, surely these are objects of a most benevolent and commanding nature, emphatically claiming the aid and prayers of the whole Church.

You can send forth no more efficient and powerful missionary than the sailor. Bring him under the influence of Christianity, indoctrinate him in the principles of the Church, and you send in him to all parts of the world, an "Epistle known and read of all men," a witness of the truth as it is in Jesus. Make those "that go down to the sea in ships, that do business in great waters," what they ought to be, moral and religious men, and you save annually to commerce, thousands and millions of dollars, and of human life and suffering, more than can be told, and of souls priceless in value, while at the same time you diffuse far and wide, through their instrumentality and example, the benign and saving power of the Gospel.

Truly then, no considerations more pressing, no motives higher and holier can be offered to the Christian philanthropist, no further appeal need be presented to Churchmen, to induce their active co-operation and generous contributions, to sustain the mission here noticed, and the comfortable and religious home connected therewith, and its most important auxiliar.

A PRESBYTER
Of the Protestant Episcopal Church.

Sept. 8, 1851.

P. S. Aid is greatly needed for the rent of the house, the charges for boarding, &c. at the home being so moderate, and the losses sustained by frequent non-payment, that the other expenses in the efforts to establish it, can barely be defrayed.

There are also many calls and heart-rending appeals for assistance, which are presented to the Missionary, and the gentleman in charge of the house, from poor distressed seamen, which they relieve so far as they have the ability. But they want means for these objects. Will not the generous, the kind-hearted, and those who know the blessings of home, give to them, that they may do the sailor good?

For the Churchman.

Sept. 9, 1851.

REV. E. M. P. WELLS:

Your letter to the Christian Witness I have received, and read with feelings of deep regret; because I think you have not done justice either to your head or heart. It might have been reasonably expected of one so gifted with the best attributes of humanity, as the intellectual and benevolent author of St Stephen's Reports, to furnish a ready and practical illustration, of the philosophy embodied in the following lines:

> Good nature and good sense must ever join:
> To err is human, to forgive, divine.

But alas! the only illustration afforded is a proof of how much easier it is, even with the most gifted of mortals, to preach than to practice. We look to you for bread, you give us a stone. When you felt the recoil of publishing a hasty and injudicious note, surely good sense would have dictated silence, instead of an attempt to justify the deed, more particularly as in this case, your note being anonymous, no one but yourself could possibly have known the person on whom the recoil had fallen; whilst good nature would have prompted forgiveness of even a real wrong, without the assistance of a public proclamation in the Christian Witness. And such, I apprehend, is the impression generally derived from this correspondence.

Now let me assure you, it was simply for the purpose of showing how carefully we ought to remember the story in St. Matthew's about the 'mote and the beam,' when we take others to task, that I ventured to remind you of a fact, which you had yourself acknowledged, but which I regarded and still regard as a blemish in the otherwise effective ministrations of the Rector of St. Stephen's. At the same time I thought that by assuming your own anonymous character, and descending also, like you, from the sublime to the ridiculous, I could more effectively exhibit the inconsistency of a church clergyman fraternizing with dissenters, in prayer-meetings, "religious services," or otherwise, without publishing your name, or so much as giving a hint that *you* were the person alluded to. But it seems you were not content to let the matter rest thus, but, without the least necessity or reason, you came forward in propria persona, denying my statements, and challenging me to the proof. This challenge I *reluctantly* accept, not as if I had no proof to offer, but because I would not *willingly* lift the veil which covers a brother's shame.

1. You deny the charge of attending conventicles, or "even any meetings" for religious purposes! Now let me entreat you to call to mind a conversation which took place in your room last February, and when you stated, and may I not add, *boasted* that you were in the habit of attending "conventicle" meetings, and you instanced one in particular, at which you had lately "*held forth*," i. e., as you farther defined the term, "*offered a prayer and made a few remarks.*" You also stated that on this occasion you supplied the place of a brother clergyman who had promised to attend, but from some cause had been disappointed, and upon my remonstrating with you on the inconsistency of professing obedience to the Church, while you only obeyed such canons as suited your inclinations, you fell into a long discussion on the technical meaning of canons, declaring that the 45th, among others which I quoted, did not apply to religious meetings any further than the public services of the Church could be considered such. But it is hardly to be expected that you should remember this when you seem to have forgotten not only what you said, but what you wrote scarce *three* months ago. Permit me, however, for the sake of showing that you must not place too implicit a reliance upon your memory, to call your attention to a letter in the "Churchman," dated May 24, 1851, in which you state positively and "absolutely" that you "have not attended a conventicle or *even any* meeting for religious worship or exhortation *public or private*, otherwise than as appointed by our Church." and contrast this extraordinary statement with the letter dated St. James' Day, 1851, where you admitted that you *have* not only attended, but "*opened meetings with religious services*," *otherwise* than as appointed by the Church: *unless* it can be shown that by some ultramontane development of ministerial function, the "opening of ladies sewing circles with religious services," is appointed by the Church, and is therefore a legitimate if not a necessary exercise of the priestly office. It may perhaps be said, that "religious worship" and "religious services," do not mean the same thing. I can only confess my entire inability to apprehend the distinction. But I have no wish to comment upon this matter, and leaving the letters to speak for themselves, I ask your attention to the following page from my private journal, which has the advantage of having been written seven months before your (last) letter appeared, and which, unless you are willing to concede the gift of prophecy, must offer some *slight* evidence that some such conversation as related above did actually take place.

I may here state that for some years past I have been in the habit of keeping a diary for the purpose of recording such occurrences as I think likely to be useful or interesting to me in after life. Hence this conversation, together with many others of our happier moments, stands recorded there as a useful and rather memorable instance of elasticity of principle, the natural effect and result, as it seems to me, of the voluntary system.

"February 8, 1851. Saturday, called at St. Stephen's House. Rector a martyr to headache. Stayed with him till 5 p. m., and talked much on Church matters, particularly St. Botolph's. Unlike his Bishop, he desires the extension of the Church and the permanence of St. B's; says the Bishop has no *right* to forbid his officiating there, but if forbidden, he would obey! In reply to questions respecting the views which he as an American churchman entertained upon the subject of ecclesiastical obedience, he declared the Bishop's will to him was so supreme, that if required by the Bishop to *set fire* to his Church, he would do so; that as a child had no right to question the command of its parents, so neither had a Presbyter any right to question the godly judgment of his Bishop: and it must be an effect of the civil laws of the establishment which could lead Englishmen to think differently. But, I asked, if the Bishop should require you to follow his example, and hold forth at a Conventicle, would you do that also? '*Certainly.*' What! in defiance of the canons? '*The Bishop is the judge of the meaning of canons, and where he commands, I obey. But*, he continued, *we have lately had a "Conventicle meeting" where I did "hold forth," and I wish you would tell the Bishop so, for he thinks me too Catholic to do such a thing*' (O, consistency! thou art fled to brutish beasts, and men have lost their reason.) [He said] Dr. V——, another Church clergyman, promised to attend and open the proceedings, but had been disappointed, and being much pressed to supply his place, '*I thought I would go and speak a few words for my Master.*' But surely, I suggested, in the absence of the Bishop's *command*, you cannot reconcile such inconsistency with the canons. '*Why, I don't think the canons apply to the case. As there are no parochial limits, I can go any where, and officiate any where I please!*' But how do you get over the canon which says: Before all lectures, &c., the Book of Common Prayer shall be used? '*The canon only applies to the conducting of the public service in church.*' And such is your private judgment? '*Yes, such is my private judgment.*'——Unhappy Church! what shifts your clergy are driven to, to obtain popularity in the Model Republic!"

The transcription of this extract, to the genuineness of which I am ready to testify, has not been unaccompanied with feelings of pain. In the first place it was never written for other eyes than my own. In the next, I consider its publication to be, in some sort, a breach of hospitality. You may easily imagine then that nothing short of a paramount obligation to clear myself of the aspersions you have seen fit to cast upon me, would ever have forced me into such an act of violence to my feelings.

As regards the "Meeting House," I can only state that the circumstances, divested of their grotesque phraseology, were reported to me by the parties described in the letter, and in presence of a gentleman of high character and position. If my informants were mistaken, I can only regret the fact, but of the probability of their being so, I leave your conscience to judge

You say that a letter has been received from me, in which I state that the charges were only intended for a joke! I wrote you a hurried but confidential note, a garbled account of which you have seen fit to publish, without the least intimation on your part, or permission on mine. But let me pray you to remember that so far from considering the "charges" intended for a joke, I wrote to you as follows: "*By this you will perceive that I have no desire to conceal anything, for I am certain that if the testimony of people are to be depended on, Alapa has stated nothing as a fact or as intended to be a fact which cannot be proved over and over again. Alapa may not have called things strictly by their technical names; for instance, he may have spoken of a sewing circle as a meeting for charitable and religious purposes, which in truth it is, &c. The meaning, however, was apparent enough, and that was all Alapa intended to convey.*"

In using the word "joke," I was speaking of "Alapa's vagaries," meaning thereby his style, and the absurd allusions and allegories in which the letter abounded, and I contrasted it with your own letter in these words: "The joke is precisely similar [in absurdity] to Presbyter's own," meaning his style and phraseology. But as regards the above paragraph, you certainly appear to have avoided all chance of right construction, by wisely passing it over altogether.

It may perhaps be unnecessary to remark, as you must have seen long ere this, that the admission in your last letter—the "near approach" to the charges alleged—the "*opening of a sewing circle meeting with religious services*," [you did not tell us where this meeting was held; query, in a Meeting House?] or *the same religious services at a meeting of ladies in a parlor*, (such parlor meetings by the way being termed by the Church of England "Conventicles" and for aught I now know it may be such to which you alluded, when you applied the word conventicle to the meeting at which you held forth,) substantially prove the statements of Alapa correct.

In closing this correspondence finally, I beg to assure you that I entertain no vindictive feelings either in regard to this matter or any other, far otherwise indeed! If I can serve you at any time, I shall embrace the opportunity with the utmost readiness. And I shall never regret this hasty attack upon me, if it only serve to make you more cautious in future both as regards what you do and the manner of doing it. Perhaps the *delay* of this letter will be pardoned when I say that I had hoped, that in your calmer and collected moments—when the heat and impetus of uncontrolled feeling should have subsided and the stings of conscious infirmity have restored reason and rectitude to their proper action—you would have publicly recalled your letter and rendered this reply unnecessary. My disappointment is a cause of much regret, because you oblige me to send this to the newspapers, which I think might be more profitably engaged than in publishing the complaints of private individuals.

Believe me still, truly yours,
F. W. TREMLETT.

Drummondville, (Niagara Falls.)

For the Churchman.

Dr. Banning's Lecture on the Human Voice.

Rev. Mr. Editor, In the Churchman of March 29, you published my report of Dr. Banning's Lecture on the Human Voice. A large portion of that lecture was necessarily omitted—partly because it is impracticable, if not impossible, at any time, to put the speaker himself in the columns of a newspaper—and partly, because I could not then spare the time to write out my notes of more than one or two of the Doctor's illustrations. But taking it for granted that even at this remote period, your readers would derive both amusement and profit from the perusal of my remaining notes, I have prepared them for publication in the Churchman. Many will be glad to know that Dr. Banning is about to bring this whole subject before the public mind in a cheap and convenient form. His far-famed little work, entitled "Common Sense on Chronic Diseases," is undergoing revision and enlargement, and will shortly be issued from the press. The will contain a likeness of the author, presented him by the ladies of New Orleans, *for this specific object*, as "a testimonial of their just esteem for his science, skill, and benevolence"; which language I quote from a copy of an engraved letter accompanying the presentation. W. R. TAYLOR.

ILLUSTRATIONS.

Touching the great subject of Attitude and Gesture, the Doctor remarked that to preach the truth *successfully*, the speaker should approach his auditors in the order of their *physical* as well as intellectual nature, remembering always, that the outer man, with its senses and susceptibilities, is the great avenue to the inner. He should therefore be a man of good and acceptable *physical* as well as intellectual and moral manifestations. The speaker must subdue the inner man by appealing through the same susceptibilities as does the hero of the stage when he sets the mere combustibles of the soul on fire. In a word, humanly speaking, unaided intelligence is inadequate and unadapted to sway the human mind. But, as it would seem, lest Heaven should become mixed with earth, many clergymen assume just enough of slovenliness, clumsiness, and stupidity of attitude, to fetter the wings of feeling, stupify the animal and intellectual sensibilities, and leave the naked and unaided truth to fall upon the heart as a weight falls upon wool, making no abiding impression.

If you were to ask me to direct your attention to some living model, touching the attitude and gesture of a speaker, I would say, look at HENRY CLAY, and you will see the whole thing exemplified. He rises from his seat with dignity and grace; nor does he stop, until he emphatically *stands* before you, ANTHROPOS, an erect and towering oracle of attraction and intelligence. By virtue of his *physical nature alone*, as it looms up in the symmetrical form, the lofty head and magnanimous countenance, he commands and rivets attention and makes the heart swell with expectation. When he speaks, there is a majestic mildness of manner, a music in his utterance, which are derived from the undiminished erectness of his body and head, and the ample opening and unrestrained play of his lips. The whole ideal of every tasteful hearer's conception is completely filled. His auditors are not compelled to wait for interest until the momentum of the speaker and the induction of his logic have taken possession of them; but, from the moment he rises or begins to speak, every bosom burns with a deep-felt conviction, that a soul of no ordinary magnitude and lustre dwells within that house of clay. As he warms up, unrestrained by desks and notes, which would compel him to lean or to bow his head, he stands yet more proudly, his imagery and emphasis finding expression in wide, expansive, and vigorous gestures, upward, outward, and downward, not in one-sided spasms which jerk the body about, but in free and well-balanced movements, having the body for their *fulcrum*, and around which the arms instinctively play, expressing much which the tongue may not utter. Thus we see how it is, setting aside the intellectual force of the man, that Henry Clay has become the Orator of the Union, and the Magician of the Heart; and, how, that amidst a host of contemporary giants, he is a head and shoulders above them all. Who can estimate the influence of such a man upon a sleepy, stupid or obstinate auditory?

But after all, though beautiful and desirable it be to stand forth as a *man*, how few aspire to the true dignity of manhood. Physical Education is not deemed necessary to the formation of the noble structure, and yet every one knows that the mere cultivation of the intellect, is not a sufficient guarantee for an erect and symmetrical form of body. It is a lamentable thing, that man should live on, generation after genertion, as though he were totally incapable of appreciating the loftiness and the loveliness of his physical bearing. And why should the generality of mankind be contented with a posture not sufficiently erect to please even the Ourang-Outang, who although he is quite as straight as most people of the present day, is yet apparently annoyed by his inability to reach what *he* conceives to be the ideal of a man. Who has not admired the grinning grace with which this animal strives to stand *erect*? Yes, Ladies and Gentlemen, the Ourang-Outang does his very best to be a man; and man, in turn, does his very best to be an Ourang-Outang! The one is successful, the other is not. The one is continually foiled in his uncouth efforts to get up like a man; the other would be equally unsuccessful, did not his superior intelligence enable him to see that "the bending of the twig secures the inclination of the tree."

At another stage of this most interesting lecture, Dr. Banning observed, that in developing the voices of children, and repairing those of adults, we should do it by means of the abdominal and dorsal muscles; and also that when this principle is carried out, joined with a proper use of the mouth and throat, the voice cannot become impaired, even by the most protracted and extreme vocal effort.

He then illustrated this fact in the following manner.

At the haze of a pleasant evening, I found myself in the midst of an orchestra of frogs, where every part was well represented with great ease and perfection. Being particularly attracted by the deep double bass "*Borran*," "*Borran*," of the leader, and wondering how so insignificant a personage could incessantly fill an area of more than a mile with his notes without fatigue or hoarseness, I peered over the side of an old mossy log and, to my great satisfaction, discovered the Patriarch of the band, who seemed for a time to be quite overcome by modesty, at the gaze of his unexpected auditor. But he soon recovered himself, and with manifest confidence in the inquiring earnestness of my looks, his leather sides expanded to their utmost capacity. With his round mouth amply opened, he then commenced contracting his sides, from his flanks forward, and the "*Borran*" came of itself, without any effort or agitation whatever about his throat or chest.

Look also at the dog. Who has not in a long, restless night, endured his endless bark, bark, bark, sustained by the hope that he would become hoarse and weary. But he barks on, as though the world hung upon his vigilance, without any signs of *Bronchitis* or fatigue. Now if you will only see with your *brains* as well as your eyes, the mystery will at once be solved. Notice, just as he is about to speak, how he spreads his feet and extends his nose and straightens his neck, and then causes a sudden contraction or snapping of his abdomen. particularly near his hips, that seems as suddenly to push all the *viscera* to his mouth, which being instantly opened, lets the bark out: the air having been urged to the mouth by abdominal effort, and all, as in the case of the frog, wihout any agitation about the throat or chest. And when he howls out his dismal melancholy in long and mournful syllables, this method, with a change in the manner, is still carried out. He generally takes a full inspiration, and makes one long and continuous contraction of the abdominal vault, in lieu of many short ones, which is followed by a sound corresponding in length with the contraction. And let me here ask, was it ever heard, has it ever been known, that a dog was made hoarse by barking?

The cow too, when she lows her wild wail for her lost young, affords a still more powerful illustration of this subject. See how she separates her feet in order to give firmness to all her muscles, and mark, too, the convulsion going on at the same time in her great leathern vault. The whole abdomen is lifted upward and forward, the neck extended and the mouth widely opened, emitting, without the least effort about the chest or throat, the clear and mellow low, which continues till the abdomen drops.

Nor does the spirited horse, when he sends up his quivering, majestic neigh, show the slightest agitation at, or near his mouth, nostrils, or chest, these organs being used, as in the case of the preceding instances, simply to modulate the sound. But, if you lay your hand upon his flank, you will feel muscular vibrations which are perfectly synchronous with the rapid sounds at his mouth.

I cannot conclude these arguments from the brute creation without referring to the swine, for there is no animal that furnishes a better illustration of the position I have assumed.

Observe him as he goes along beside some cornfield fence, indulging himself in his own peculiarly hoggish and independent soliloquy. Listen first to his perfect stoccato enunciation—grunt—grunt—grunt; and then mark the precision with which he commences and finishes each syllable, and how distinct the interim. There is something in his tones indicating that the sound is *boosted*, and not spit or squeezed out. Mark also his manner of doing it. Look at him, and you will see sudden expansions of his abdomen, which, *hiccough* like, seem to urge or punch all his viscera against his lungs. You will perceive, too, that the sounds are made simultaneously with the abdominal movement, and that their duration and spasmodic character are also in exact correspondence with the same. This is his conversational speech. Now, observe him in the pathetic, when a terrier police is holding him fast by the ear, leading him out of mischief. How differently he manages this same principle. Gathering his feet into a huddle, he humps up his back, and takes a full, sweeping inspiration, thus expanding his lungs and tensing his muscles to their utmost: then, opening wide his mouth, he concentrates all his energies in contracting his abdomen, which shuts down upon the viscera; and *don't he squeal* in those long, harsh, and piercing cries, which bring anything but the heart of a mastiff to terms? And yet, of all his kind, was it ever known that one became hoarse from *public speaking*?

But we are not confined to the beasts for demonstrative arguments in support of the theory that the mouth and throat are designed for vocal *skill*, and the abdominal muscles for vocal *power*. See it exemplified in that *true child of nature*, the wild Indian of the forest. You have only to listen to his deep guttural and proud tones, to feel that he speaks from the deeps; that he too, *boosts* or lifts out his characteristic tones;—and when you *look* at him, at his erect, stately form, and elevated face, you see the firm and tense condition of his abdominal muscles is just adapted, by their slightest contraction to compress the lungs, and force the air through his comparatively straight vocal tube; and, when he sings his war song and yells his *war-whoop*, he is able by this means to make the *welkin ring*, and drive terror into the very bones of his enemies, and yet, I have been unable to learn that an Indian was ever hoarse or bronchitic from vocal effort. His physical habits forbid it.

Take next the infant, *before* he is old enough to go astray. Lay him upon his back for a cold wash. See how he pushes out his feet and spreads his toes, thrusts out his arms and clinches his fists; how he throws back his head, opens his mouth, straightens his spine and draws in a full inspiration, all simultaneously; and then, in conjunction with his abdominal muscles, concentrates all his energies in one strong pull, and a pull altogether of his muscles, whereby the lungs are directly compressed, and *don't he scream*? repeating and re-repeating the charge, with undiminished energy and clearness, until the house is brought to terms, and all without the least hoarseness, or inconvenience to himself. Now lay your hand upon his abdomen at the zenith of one of his screams. The contracted abdominal muscles will be found so tense, that you will begin to fancy your hand is in contact with a satchel of live snakes. But so soon as he relaxes his muscles for a new expiration, his abdomen is as soft as down. The same principle also applies to all instinctive and involuntary utterances, common and necessary to the action of the physical organization, which, to the reflective mind, needs no specification.

THE CHURCHMAN.

NEW-YORK, SATURDAY, SEPT. 27, 1851.

Convention of the Diocese of New York.

Pursuant to notice, the 67th Annual Convention, of this Diocese, assembled in St. John's Chapel in this city, on Wednesday, the 24th inst., at 10 A.M. There was a large attendance of clergy and laity. Morning prayer was read by the Rev. Edward C. Bull, assisted by the Rev. Tapping R. Chipman, who read the lessons. The Ante-Communion service was read by the Rev. Dr. Berrian, the Rev. Dr. McVickar reading the Epistle, and the Rev. Dr. Wainwright, the Gospel.

The sermon was preached by the Rev. Louis L. Noble, Rector of St. Luke's Church, Catskill, Greene County, from St. John's Gospel, chap. 18, verse 36, and was listened to with much attention by the numerous auditory. The Offertory was read by the Rev. Dr. Haight. The Rev. Dr. Berrian proceeded with the Communion serivce, and was assisted in the administration by the Rev. Drs. McVickar, Wainwright and Haight. The number of communicants was very large.

On the conclusion of the services the Convention was called to order by the Secretary, the Rev. Dr. Haight, and the Rev. Dr. Berrian, being the Senior Presbyter present, took the chair. The roll of the clergy entitled to seats was called over, when 148 answered to their names. On calling the roll of parishes, it appeared that delegates from 149 were present.

A constitutional quorum being present, the Convention proceeded to the choice of a President and Secretary.

The Rev. William Creighton, D. D., was nominated for President. On motion, the ballot was dispensed with, and he was elected *viva voce, nem. con.*

The Rev. Dr. Haight was re-elected Secretary, and Mr. Chas. S. Rowland, Treasurer, in like manner. The Rev. W. E. Eigenbrodt was appointed by the Secretary his assistant.

The usual Standing Committee and inspectors of elections were appointed by the chair.

Several Churches applied for admission into union with the Convention.

Oe motion of Mr. John Jay the application of the church of the Messiah, New York, made in 1846, together with all papers on file relating to the same, were referred to the same Committee.

Mr. Spencer moved that the Convention proceed to the election of a Provisional Bishop to-morrow, at 12 M.

Dr. Higbee moved as an amendment that the House go into Committee of the Whole at that time to act on the subject. His object was by an informal ballot to ascertain the will of the House and thus nominate a person who might unite all suffrages.

Mr. Betts said it could not be done under the rules of order unless suspended.

Dr. Hawks thought it could, as necessarily the prerogative of a deliberative body, but did not think it would lead to any good result. He thought a recess for conference better.

Dr. Henry said that was in other words a preliminary caucus. He thought the shortest way would be to go into a ballot.

Dr. Higbee still considered the measure a good one, but would withdraw it if it seemed not to meet the views of the members.

Mr. Spencer renewed his motion.

Dr. Schroeder moved as a substitute that *the subject* of the election of a Provisional Bishop be made the order of the day at 12 o'clock tomorrow. Accepted by Mr. Spencer and carried.

On motion adjourned till to-morrow at 9 o'clock.

The Sunday School Union.

We devote a large portion of our columns, this week, to the report of this valuable and well conducted Institution. By a resolution of the Board, at its last Annual Meeting, 5000 copies of this report were ordered to be printed, and the widest possible circulation to be given it. We are happy to do what in us lies to carry out this resolution. By another resolution, each Bishop, each Standing Committee, and each Diocesan Convention was to be addressed by the Corresponding Committee of the Board, asking their early and favorable attention to the report. Other resolutions were adopted, asking for regular stated contributions, the more general circulation of its publications, and for the devising of a plan of District Committees throughout the Dioceses in the United States, to further the objects of the Institution.

The total expenditures of the Society for the past year have been $27,502 14, and the total receipts $24,543 91, leaving a balance due the treasurer of $2,958 23. This amount, which is considerable as the advance of the spirited and beneficent gentleman, who for the Church's benefit and his own loss holds that onerous office, would be as nothing did the Church exert itself with any energy or efficiency. We trust the perusal of the report will animate many parishes to their duty. What the Institutions of the Church mainly want is, a steady, systematic, flow of the charities of her people. Those charged with the management of these societies would not only be spared much embarrassment but would be cheered and encouraged in the work before them. Whereas, now, their claims are disregarded, and their mild appeals to their constituents regarded as unwelcome importunities.

It is worthy of remark that the whole amount of donations and collections for the past year has been but *twenty-eight dollars* and *fifteen* cents, while the amount received for sales and on book account has been nearly twenty thousand dollars. We do not doubt that many parishes have at various times received ample donations from this source, and derived the most inestimable benefits from the instructive books thus afforded, who have never yet contributed aught to the funds of the Society to which they are so largely indebted. How long shall these things be? Many wealthy parishes, too, might give material aid without feeling the least inconvenience. To what more excellent object can they devote their superfluity?

Emulation should spur the lagging in the path of duty. Some "novelties which disturb our peace," such as the "Evangelical Knowledge Society," and other kindred institutions, can boast of liberal contributions from their deluded supporters. Certainly here the motto *Fas est ab hoste doceri*, should come in play. Is it said that these are party schemes, got up for evil and disorganizing purposes, and sustained by the zeal and activity of a few determined partizans—we admit it. But the question recurs, if so much earnestness and enterprise are exhibited in a bad cause, why are not more energy and liberality displayed in a good one? If they can find ample funds to disseminate low views of the Church, unsound dogmas in doctrine, disparaging notions of the sacraments, and loose ideas of the ministry, surely those who entertain correct opinions on these momentous topics should exert themselves manfully to vindicate the Catholic teaching on all these points, contained in the Prayer Book. When the way is opened for the dissemination of sound doctrine on these subjects, the extension of pecuniary means will materially conduce to the happy results desired. If the advocates of Puritan tenets can waste some 2000 dollars more or less on a sham "Key to the Prayer Book," which breaks to pieces ere it can be applied to the lock, let churchmen spend their money in the wider circulation of nutritious food for the lambs of the flock provided by the noble Society whose cause we are advocating.

The Catholic character of the Union is especially worthy of consideration, and it is ably pointed out in the report. There is no *Shibboleth* to be pronounced to obtain enrolment in its ranks, no new creed formed on the Westminster Confession to be received and held as the essentials of EVANGELICAL KNOWLEDGE. What the Church teaches and holds it likewise diligently enforces and maintains; what she has wisely left undetermined, the Union also seeks not to establish as theological truth. However ungrateful to the Puritan spirits among us this moderation may be, for that fell spirit has for 300 years infested the Reformed Church of England and has now spread to our own, her faithful sons will hold fast her form of sound words, nor seek to be wise above what is written.

FIRST CONCERT OF MISS CATHERINE HAYES.—This celebrated vocalist, whose appearance has been long looked for by the Cis—Atlantic musical world, gave her first concert on Tuesday evening last at Tripler Hall. The Hall and circles were densely thronged, and her reception was most enthusiastic. *Ah! mon fils!* from *Le Prophete* of Meyerbeer was sweetly and expressively sung—her lower notes were remarkably full and rich, and the higher exquisitely true and fine; there was evidently some nervousness and trepidation felt on this *debut* as was to be expected. "*Why do I Weep for Thee,*" was the next piece sung by Miss Hayes;—and showed admirably the beauty and simplicity of her ballad style: the pathos and tenderness of the singer entranced the audience, till its close, and then their enthusiasm burst forth in long continued applause, which was gracefully acknowledged. "*The Harp that once through Tara's Hall's*" and "*Kathleen Mavourneen*" followed, and deepened the admiration and delight previously felt: in the former the alternate emotions of pride for the past, and sorrow for the present, were beautifully rendered; and as a large portion of the assembly nationally participated in these emotions, the effect produced was indescribable. The finale of "*Kathleen*" was most charming. Each of these was repeated, as the audience would take no denial. *Ah! non giunge*, from *La Somnambula*, crowned the triumph of the evening, and abundantly showed how thoroughly and artistically her native powers had been developed. We have, however, no time at present to enter into particulars. She will be one of the most admired singers that have ever appeared here. Mr Augustus Braham and Herr Mengis, received a warm welcome, and acquitted themselves creditably, and the orchestra was ably led by M. Lavenu.

We are sorry to say that some more efficient means must be taken to enforce order, and secure the seats of those entitled to them. We witnessed some most outrageous cases where gentlemen and ladies were refused their rights by persons who had no claim whatever, and seemed wholly ignorant of any law but that of brute violence. Americans are proverbial for their deference to the fair sex, and we were pleased to see how handsomely some waived their tickets in order to avoid incommoding a body of fair ones, who had mistaken the *first* for the *second* circle; but in other cases certain unwashed foreigners intimated their determination to *plase* themselves, and were only brought to a better mind by being notified that they would be given in charge of the police.

The ushers did all in their power, but the number should be much increased, and the right to seats should be promptly and rigorously enforced.

New Publications.

TRAVELS IN THE UNITED STATES, &c, by Lady Emeline Stuart Wortley, Harpers, 1851, pp. 463.

A lively gossiping book, written in an excellent spirit. Her ladyship makes a good traveller, and looks on the sunny side of everything. Her remarks show keen observation and acuteness, considering they were written on the spur of the moment, and on a hasty tour. Some of the descriptions are very pretty, with a tendency to superlatives. The contents had at first the form of familiar letters to friends at home, and then (of course with much reluctance,) took the shape of a volume. Besides the United States, the authoress visited Mexico, the Isthmus of Panama, Jamaica, &c., &c.

THE FATE, by G. P. R. James, Harpers, is a novel, exhibiting his ordinary characteristics; the time is laid in the commencement of the reign of James II, and it is, as usual, interesting. The hero has the good luck to gain the love of two beautiful ladies, at once, and marries them both in due season.

BLACKWOOD'S Magazine for September has been published by Messrs. L. Scott & Co., almost simultaneously with its English antitype.

We return our thanks to Mr. Wardwell for a London copy (Cramer & Co.,) of the MEMOIR OF MISS HAYES by a contributor to the Dublin University Magazine. The author sketches with glowing pen the triumphant career of his fair country-woman, and exhibits both her great natural gifts, and her untiring efforts and wonderfully rapid progress towards perfection in her profession. It raises high the expectation of the artist, but the reality will not disappoint the reader.

THE EVANGELICAL CATHOLIC is the title of a new Church paper, published by Stanford & Swords under the editorial care of Dr. Muhlenberg with other assistance. It will appear for the present once a fortnight (until subscribers are numerous enough to enable it to come out weekly), at *one dollar* per annum. It is devoted to the cause of christian charity and education and the diffusion of peace and good will among men. It makes a handsome appearance and is a small quarto of 8 pages in bold type. Peaceable as are its professions, it has already thrown the *Episcopal Recorder* into a fit of hysterics, and there is no saying what terrible effects its future numbers may produce on the principal editor of that hebdomadal.

WHAT IS ROMANISM? The answer to this question is given in a series of tracts with this title published by the venerable Society for promoting christian knowedge, and for sale at No. 20 John st. The errors and corruptions of the Church of Rome are completely exposed in a manner adapted for popular use. The Members of the Convention should procure copies for their parish and Sunday School Libraries. The purchasers of the first 16 numbers can complete the work by the addition of the last ten numbers [*Image worship*] either bound by themselves, or the whole series in one 12 mo. vol., and return the first parts.

Foreign Intelligence.

The *Europa* has arrived at Boston since our last with three days' later advices.

In France 36 General Councils, nearly one-third of the whole number, have declared themselves in favor of a revision. The rumors gain strength that the Prince de Joinville is to be a candidate for the Presidency, though the Queen Amelie his mother is opposed to the scheme. The French Mediterranean fleet has been ordered to the coast of Italy, to watch the course of events at Naples and elsewhere, and support the army in case of need.

Sixty-five persons, one the former secretary of Ledru Rollin, have been arrested at Paris for a conspiracy.

All Australia is alive with news of the discovery of an auriferous placer in the interior. Several government officials testify to the fact; and the governor, Sir Chas. Fitzroy, has issued a proclamation against trespassers. San Francisco was getting ready a shipload of experienced diggers to proceed to the new El Dorado.

The Queen had gone to Balmoral on a summer visit. The ministry were scattered in various directions.

The victorious yacht *America* has been sold to Captain de Blaquiere for £5,000. He takes her to the Mediterranean. A good-humored piece from the *Guardian* on her triumph will be found on the 4th page.

In consequence of the treasonable speeches and writings of the Popish demagogues in Ireland, several additional regiments are on their way thither. No intimation has been given of the course to be taken by government towards the violators of the new act.

The Archbishop of Canterbury has been getting into a ludicrous scrape. A person signing himself *W. Francis* wrote a letter to his Grace, representing himself as "a convert from dissent to the Established Church," and after stating that the Bishop of London and the Rev. Mr. Richards held the foreign pastors to be "mere laymen," enquired, Whether his grace held the same sentiments? The Archbishop replied thus:—

(Private.) Sir, you are far too severe in your censure of the Bishop of London, though I wish that his Lordship had explained himself more fully. But in his original letter to Lord Cholmondely, he *expressly* stated that *they could not by law minister in our churches*, but that every endeavor would be made to provide places where they might celebrate divine worship according to their own form. I hardly imagine that there are two Bishops on the bench, or one clergyman in fifty throughout our Church, who would deny the validity of the orders of these pastors solely on account of their wanting the imposition of Episcopal hands; and I am sure that you have misunderstood the import of the letter which occasioned your addressing me, if you suppose that it implied any such sentiment in the writer's mind. I remain sir,

Your obedient and humble servant,
J. B. CANTUAR.

It so happened that the writer was a Romanist by the name of *William Rees Francis Gawthorn*, who has been in the habit, for some months past, of writing letters to different English clergymen, under false pretences, and two of his christian names. The Rev. Cyril W. Page, incumbent of Christ Church, Westminster, was one of those thus addressed, and received inclosed a copy of the Archbishop's letter. The letter itself has been published in the Tablet, and caused much merriment to the Papists, and much mortification and indignation to the sound part of the Anglican Church. We trust that the Orthodox Bishops and Clergy of that Church will adopt some way of clearing themselves from the unworthy imputation thrown on them by the "Primate of all England."

FOREIGN CHAPLAINS.—Lord Palmerston, the Secretary of Foreign Affairs, has been again intermeddling with these functionaries, and appointed the Rev. John Hobson to be the chaplain of the British Chapel in Hong Kong. This appointment was made known by an insolent circular, issued by the Consul at that port, in accordance with the commands of his Lordship, in which it was stated "that in conformity with the regulations in regard to British Chapels under the control of the Foreign office, Mr. Hobson will hold his office of Chaplain *at the will of the Secretary of State*, and that the license of the Bishop of Hong Kong, or of any other Bishop, is not necessary to enable him to perform his functions, and will not entitle him to perform those functions, if he should at any time be removed by the Secretary of State." The indecency of this announcement has brought out some stringent and profitable remarks in the church papers.

His Lordship, some time since, received a well-merited rebuke in the case of the British Chaplain, at Antwerp. There the chaplain had a settled congregation and a place of worship, and a salary from the Belgian as well as British governments. Lord Palmerston revoked his appointment as British chaplain; and as he continued to officiate for his congregation, and to receive the Belgian salary, the Foreign Secretary impudently notified that government that they must not pay it, as he had revoked the license. He was informed in pretty explicit language, that the payment was made to the clergyman, not as British Chaplain, but as the minister of a foreign congregation, and that, instead of dictating to them in matters beyond his own sphere, he had better attend to his own business. So he kept silence.

The Augsburgh Gazette of the 16th inst. states that the Porte had agreed with Austria not to release Kossuth till the first of January, 1852, and at that period it will open fresh negotiations on the subject. The London papers however, deny this.

THE CONVOCATION OF THE CLERGY.—On Tuesday morning his Grace the Archbishop of Canterbury, accompanied by Mr. F. H. Dyke, Her Majesty's Proctor, proceeded to the Jerusalem Chamber for the purpose of further proroguing the Convocation of the Clergy elected at the commencement of the present Parliament.

The following petition was presented:—"*To the Most Rev. the Archbishop and the Right Rev. the Bishops of the Province of Canterbury, in Synod assembled:—*

"The humble petition of the undersigned Clergy and Laity of the said Province, sheweth;—that for upwards of 130 years past the Church of England—the oversight of which is, by Divine Providence and permission, committed to your Lordships—has suffered grievous inconveniences and injuries through the continued suppression of her Synodical action, whereby she has been prevented from exercising her proper authority for the regulation and wholesome exercise of her discipline, for the development of her natural resources----that the result has been the weakening of the bonds of love and unity among Churchmen, the growth of unsound doctrine, great diversity of rites and ceremonies, and a lamentable deficiency of provision for ministering the word and sacraments and other means of grace to the people of this land, whereby it has come to pass that error and superstition, heresy and schism, ungodliness and immorality have greatly increased, to the injury of Christ's people and the reproach of the Church.

"That in consequence of the recent aggressive measures of the Pope, the attention of the Queen and the people of England has been forcibly directed to the religious position of the country, and that if at this time the real cause of the decrease of true religion, as well as of the growths of Popery and other grievous errors and infidelity itself, were represented to Her Majesty by the Bishops of the Church, to whom it respectfully belongs to advise the Kings of the earth in regard to spiritual matters, there is great reason to hope that, by their representations and entreaties, Her Majesty might be moved to restore to the Church the freedom of her Synodical action, as in ancient times.

"Upon which consideration, the undersigned petitioners, having approached Her Majesty in a humble address for the revival of the active functions of Convocation, humbly implore you, Rev. and Most Rev. Father in God, that you will again urge the prayer urged by the two Houses of Convocation of the Province of Canterbury in the year 1847, for license to deliberate and with the royal assent, to do all such things as concern the settled continuance of the doctrine and discipline of the Church of England, to the end that, in concert with the Lower House of Convocation, you may be enabled to take such measures as may conduce to unity within the church, and to her efficiency as the Church of the nation; and that so the salvation of souls may be promoted, and the mists of ignorance be dispelled, by the bright beams of Christ's Holy Gospel."

The Archbishops and Bishops having received the petition, it was ordered to lie on the table.

During the time these proceedings were going on, the Lower House had assembled in an adjecent Chamber, under the presidency of the Very Rev. W. R. Lyall, D. D., Dean of Canterbury. A similar petition, *mutatis mutandis*, was presented by the Very Rev. Thomas Thorp, B. D., Archdeacon of Bristol,

A lengthened discussion arose as to the sufficiency of the Lower House to receive the petition; and, reference having been made to the Archbishop of Canterbury, his grace decided in the affirmative; and the petition was duly recorded.

Under these circumstances, the members of the Lower House considered themselves qualified to take into their consideration general matters affecting the welfare of the Church, and had entered upon a discussion, when the meeting was suddenly broken up by order of the Archbishop, and a further prorogation was ordered, when the Archbishop again attended and took his seat as President.

After some preliminaries, His Grace the ARCHBISHOP called upon Mr. F. H. Dyke, the Principal Registrar of the Province of Canterbury, to read the writ of prorogation.

Mr. Dyke read the document and the proceedings then terminated.—*English Churchman.*

The *Spectator*, a Radical paper, comments in a remarkably candid spirit on the want of the Convocation and the consequent difficulties of the Church of England. We make an extract:

"If synods were to be restored, or Convocation, they might be rendered very valuable, though they were to exercise no more than consultative powers, by using them as Courts of Appeal in matters of Church discipline and management, as well as doctrine. The want of such an appeal daily exhibits itself in some discreditable contention, which is rendered doubly discreditable by being left unsettled. Witness the correspondence between the Archdeacon of Cardigan and his diocesan, the Bishop of St. David's. . . . . The Archdeacon demands a development of the Church machinery which is deemed essential to its action elsewhere; the Bishop has promised to aid in that development; but eight years have passed without his doing so. In the absence of the desired reform, the Archdeacon puts a very specific request for instructions from his superior officer. The Bishop replies with generalities. It is a false position on both sides. The Archdeacon is hostile in animus, uncourteous in manner. The Bishop is seen treating the organization of his Church with slight, his Archdeacon with contempt, which, however refined in its expression, cannot but be detrimental to discipline. Had there been a Synod, probably this matter would have come before that body; and then the personality would have been merged in the collective view of a subject not so unimportant in its bearings as Dr. Thirlwall seems to think. To pass from the remote province to the centre. Some years back it was thought necessary to reform the organization of the Church by redistributing its vast wealth, so as to multiply and strengthen the minor offices, which were too few for the increased numbers of the people, and had sunk to a state of more than spiritual mortification. An ecclesiastical commission was formed for that purpose; but it has worked with so much deliberation and over-nicety, that we are still wearied with the cry of 'spiritual destitution,' and scandalized at the spectacle of Bishops squabbling over money matters, each in defence of his own profit. The function of Convocation, it may be said, is the regulation of doctrine; it is Parliament that must make the laws to command obedience in the temporal part of affairs. But it cannot be denied that Convocation would be very properly employed in deliberating on subjects so essential to the highest interests and proper influence of the Church as the sound and thorough adjustment of its finance, or the effective development of its organization; and if Convocation were to give authoritative voice to the wants and wishes of the Church, Parliament would at least have a more trustworthy guide than it now possesses in acrimonious and invidious 'Reformers,' in Bishops trembling for their profits, and in Ministers of State trimming between the two.—*Guardian.*

Diocesan Intelligence.

NEW JERSEY.—*St. Mary's Hall and Burlington College.*—The undersigned, the Bishop of New Jersey, has the immediate and constant supervision of these two Institutions; the former of which was founded by him, in 1837; and the latter in 1846. There are 116 pupils at St. Mary's Hall, and 97 at Burlington College. They are situated on either side of his residence, at Riverside, on the Green Bank, at Burlington. Their position is unsurpassed in health, beauty, and convenience. There is no connection whatever, between the pupils of the two Institutions, nor between the pupils, and the town. The undersigned gives to each of them, his personal attention, daily; and has charge of the highest English classes, in each. The course of studies is full and complete; including the four chief languages of the European continent; and is thoroughly carried out, in all its details. But their highest claim is in the moral and religious influence, which they exert, in the formation of character. To this end, each Institution is a Christian Household, with a parental and pastoral head. The terms begin, 1st November and 1st May; April and October being vacations. One uniform charge of $150, for the term of five months, covers all the expenses of maintenance and instruction, in every department. There are no other charges whatsoever, but for Books, Sheet Music, and Drawing materials. Robert B. Aertsen, Esq., Curator, is charged with all the financial arrangements. The undersigned, after fourteen years of service, in this field, makes himself responsible for this statement, in all its particulars.

GEORGE W. DOANE.

Riverside 1st. Sept., 1851.

[*Banner.*

NEW JERSEY.—The name of the new Church at Hudson, under the charge of the Rev. W. R. Gries, is "THE CHURCH OF THE HOLY TRINITY," not *St. Paul's*, as given in our last number.

PENNSYLVANIA.—*Ordination.*—Sunday September 7th, the Rt. Rev. Bishop Potter made a visitation to the Church of the Holy Trinity, West Chester, and admitted to the Diaconate, Mr. J. H. Black. The same day the Bishop administered the rite of confirmation to 11 persons. The Rev. Mr. Clemson, Rector of the parish, and Rev. Mr. Gizzard, of Virginia, participated in the services in the order.—*Ep. Recorder.*

MARYLAND.—*Ordination.*—At a special Ordination holden in St. John's Church, St. John's Parish, Baltimore and Harford counties, on the Eighth Sunday after Trinity, August the 10th, John Wade Nott, A. B., Graduate of the General Theological Seminary, was admitted to the Holy Order of Deacons, on presentation by the Rev. John R. Keech, Rector of the Parish.

Mr. Nott, it is understood, will have charge of St. Paul's Church, Maryland Mining Works, New Frostburg, Alleghany co., *P. O., Frostburg.*

CONSECRATION.—On Thursday, July the 17th, St. Mark's Church, in Lombard street, Baltimore City, was solemnly consecrated to the honor and service of Almighty GOD. The Deed of Donation and Request to consecrate was read by the Rector, and the Rev. Malcolm McFarland. The Sentence of Consecration, by the Rev. Francis A. Baker. Morning Prayer, to the versicles, was said by the Rev. Thomas Quinan; the Proper Psalms, by the Rev. A. A. Miller, the first lesson was read by the Rev. Thomas J. Wyatt; the second, by the Rev. George A. Leaken; and the Rev. Dr. Anderson said Morning Prayer. In the Ante-Communion, the Bishop was assisted in the Epistle, by the Rev. Alexander J. Berger. The Bishop preached, and administered the Holy Communion, assisted by the Rev. M. McFarland, the Rev. Dr. Atkinson, and the Rev. Mr. Miller.

This Church, as yet the most architecturally correct and beautiful belonging to our Communion in Baltimore, owes its being, under the good Providence of GOD, to the large-hearted munificence of a single individual in moderate circumstances. It is built for a new Congregation, hardly formed, but under circumstances of good promise, in a growing neighborhood, and with a few zealous and faithful fellow-laborers, associated to help forward the work of their noble spirited Rector.

St. Mark's is a gothic Church, built of stone, in the early English style, with a side tower which gives access to the organ gallery, and affords also an entrance to the Church. The principal door is in front, and communicates with the Church through a convenient vestibule.

The Church consists of a wide Nave without aisles, the peculiar construction of the open timber roof concealing in some measure the width of the span, which is 44 feet in the clear.

The Church measures in length over all, 105 feet. The Nave is 70 feet long in the clear. It contains sittings for 500 persons, exclusive of the gallery, which may afford accomodation for 60 more.

The stone is rubble granite, with cut granite dressings, base, water table, buttress caps, etc. The Tower has a belfry and a spire surmounted by a gilt cross 100 feet from the ground.

The seats are open plain gothic seats, and have been arranged so as to afford a number of short pews to contain two sittings only.

The Chancel furniture is simple and massive, and is entirely of oak.

The building has proved entirely suitable for easy speaking.

Confirmations.—On the Fifth Snnday after Trinity, in St. John's Church, Washington, *two* persons; and in the Church of the Ascension, in the same city, *nine* persons; on Friday, the Feast of St. James, in St. James's Chapel, College of St. James, *eleven* persons.

On the Seventh Sunday after Trinity, August 3d, in St. Barnabus's Church, St. John's Parish, Prince George Co., *ten* persons.

On Monday, August 4th, in the Parish Church of the same Parish, at Broad Creek, *nine* persons.

Institution.—On the Sixth Sunday after Trinity, July the 27th, the Rev. William G. Jackson was instituted into the Rectorship of St. John's Parish, Washington County, in the Parish Church at Hagerstown. The Bishop officiated as Institutor, and preached; the Rev. Alfred A. Miller, of Baltimore said Morning Prayer; the Rev. Professor Trevett, of the College of St. James's, reading the Lessons.—*Church Advertiser.*

VIRGINIA.

EPISCOPAL SERVICES BY BISHOP MEADE.—Wednesday, Sept. 10th, at Salem, Fauquier co., three persons were confirmed, and two services held, the Rev. Dr. Packard, and the Rev. J. Hoff preaching. On the 11th, service was held at Leeds' Church, when one person was confirmed, and the Rev. Charles Ambler was admitted to the Priesthood, sermon by the Rev. J. Hoff, and the Rev. W. H. Pendleton uniting with him in laying on of hands. On Saturday and Sunday, (13th & 14th,) services were held at Woodville, in Rappahannock co., by Bishop Meade, and the Rev. Mr. Shield, when the Church was consecrated, two persons confirmed, and one child baptized.

EPISCOPAL SERVICES BY BISHOP JOHNS.—*July* 6, St. Peter's, New Kent, confirmed six. In the Chapel of the Theological Seminary, admitted to Priest's Orders, Rev. C. K. S. Callaway and Rev. C. Keith. 19, Leesburg, confirmed three. 20, Immanuel Church, Middleburg, confirmed three. 21, Trinity Church, Upperville, confirmed one. 25, Middletown, Frederick county, confirmed one. 27, Winchester, confirmed one. 29, Martinsburg, confirmed eight. *August* 2, Shepherdstown, confirmed five. 3, in Trinity Church, Shepherdstown, admitted to Priest's Orders, Rev. Horace Stringfellow, Jr., and Rev. John C. White. 4, Harper's Ferry, confirmed seventeen. 5, Zion Church, Charlestown, confirmed eleven. 6, Wickliffe Church, confirmed five. 7, Grace Church, Berryville, confirmed three. 17, Hedgesville, confirmed ten.—*Southern Churchman.*

OHIO.—*Consecration of All Saints' Church, Portsmouth.*—The consecration of the beautiful new church in Portsmouth, took place on Wednesday, the 3d instant. There were present on this occasion with the Bishop of the Diocese, and the Rector of the Parish, the Rev. L. N. Freeman, Rev. J. B. Britton, Rev. H. N. Bishop, Rev. R. Gray, Rev. T. B. Dooley, Rev. J. Ufford, and Rev. A. Edwards, representing the parishes of Chillicothe, Dayton, Circleville, Trinity, Cincinnati, Pomeroy, Centerville, Ohio, and Marysville, Kentucky.

The letter of donation was read by the Rev. L. N. Freeman, of St. Paul's, Chillicothe, and the sentence of consecration by the Rev. John Ufford, of Marysville, Kentucky. Morning Prayer was offered by Rev. J. B. Britton, of Christ's Church, Dayton, assisted in the lessons by the Rev. Rector of the Parish, Erastus Burr, and the sermon from the text "wherever two or three are gathered together in my name, there am I in the midst of them," by the Bishop. A full congregation listened with interest to the discourse, and particularly to the conclusion, when the Bishop took occasion to allude to the changed circumstances since 17 years ago, he consecrated the old church building, and many a tear started to the eyes of the old friends of Zion here, when reference was made to the aged patriarch, Father Kinney, who was present, as Senior Warden, and whose name, written with a trembling hand, almost perpendicularly, was signed to the instrument of donation.

This parish has indeed prospered, under the devoted services of its long settled Rector, and now takes the first rank in a Western city—as a Christian congregation, in a noble edifice, finished, furnished and what is best of all, paid for. It proves, on trial, easy to speak in, and already, as many pews are rented, as will afford an income of about $1,300. This is, now, one of the very best parishes in the Western country, and, indeed, we know not a single place where the Episcopal Church occupies so strong a position, in the same proportionate population; and where a Rector possesses so much general influence.

On Wednesday evening, the Rev. J. B. Britton, of Dayton, preached to a large congregation; and services were held also, early on Thursday morning, and in the evening, when Rev. Mr. Gray preached.

We ought not to omit saying that the ladies of this parish have labored most faithfully, and done most nobly. May their record be on high!—*Gambier Observer.*

ILLINOIS.—*Ordination.*—On the thirteenth Sunday after Trinity, September 14th, the Bishop of the Diocese held an ordination in Jubilee Chapel, when the following Deacons were advanced to the holy order of the Priesthood, vis: Rev. Messrs. James Bentley, Philander Chase Jr., Stephen R. Childs, J. Lloyd Johnston, and Theodore N. Morrison. The Morning Prayer was read by the Rev. Samuel Chase D. D., of Jubilee College' who also read the Epistle and Gospel, and assisted the Bishop in the reading of the Communion Office. The venerable Bishop Chase delivered the address for the occasion, and also read the Litany and administered the Holy Communion, being assisted in the latter by the Rev. Dr. Chase and Rev. Mr. Bentley.

R. F. S.

MISSISSIPPI.—A system of Convocations has been established, which promises much for the truth in the Church. Not less than four Convocations in a year must be held, at such times and places as the Bishop may direct, when collections are to be made for the support of Missions in the Diocese. Agreeably to this regulation, one was appointed to be held on the 4th of July, at Pass Christian. The Pass is a fashionable place of resort in summer, for the citizens of New Orleans, and the interior of Louisiana and Mississippi. The number of visitors during the season is estimated to be 1500 or 2000.

On the 22d inst. Bishop Green made an appointment for the Consecration of the Church at the Pass. An edifice of the Gothic order, has just been completed at an expense of almost $3000, and is pronounced to be the most beautiful Church on the coast. The 31st was the day appointed. On that day, in the presence of a large congregation, the Bishop, assisted by the Rev. Thos. S. Savage, minister of the Parish, consecrated said building and dedicated it to the service of Almighty God, the Father, the Son, and the Holy Ghost, under the name of Trinity Church, thereby separating it for ever from all unhallowed, worldly and common uses, and setting it apart to the worship of the blessed Trinity, to the religious instruction of the people, to the right administration of the Sacraments, and to the due performance of the several rites and offices of the Protestant Episcopal Church in these United States of America. The following two days were spent by the Bishop in visiting the different families belonging to the Parish, forming acquaintances, giving Christian counsel, and encouraging them to go forward in the good work to which they were called.

On Sunday, the 3d of August, the Rev. T. S. Savage assisting, he performed Divine worship in the newly-consecrated Church, preaching a Sermon, administering the rite of Confirmation to twelve persons, and the Lord's Supper to forty.—Six of those confirmed were pupils in the Episcopal Female Seminary, at Pass Christian, under the charge of the Rev. T. S. Savage and Mrs. Savage.

This was a memorable occasion for the friends of the Church at Pass Christian. But two years before they were without a Church, or even the immediate prospect of one. Indeed the friends of the Church were not then known. Now they have a beautiful edifice, furnished with a bell, organ, and Communion table, and all *paid for*; a minister of their own, and a faithful and beloved Bishop presiding over them. The number of communicants is increased from 9 to 38—surely in view of the result, it may be said, "what hath God wrought."

Monday the 4th, was spent by the Bishop, accompanied by Mr. Savage, in making additional pastoral visits, to the great gratification of the people, and we trust to the mutual benefit to all. As our Church is the only one on the Pass,—excepting that of the Papists,—Presbyterians, Methodists, and Baptists were among the number visited; and, as Bishop Green was the first Protestant Episcopal Bishop many of them had ever seen, it is gratifying to know, that they were highly pleased, and prepossessed in favor of the Church. And here it should be recorded, that nothing but favor, so far as known, has been shown toward the Episcopal Church at this place, by the different sects. Many of them have contributed liberally to the erection of the edifice, and support of the minister; one a Presbyterian, more than any one connected with the Church; nor has there been yet made any movement in opposition to our operations, but all denominations freely attend on the Service of the Church.—*Calendar.*

CLERICAL CHANGES.

Rev. John W. Clark, from All Saints Church, Brooklyn, to the Rectorship of St. Paul's Church, Cincinnati, Ohio.

Rev. Albert Wood's address is, Rochester, W. N. York.

Rev. George D. Gillespie's address is, Palmyra, Wayne co., W. N. Y.

Rev. D. Brown, late of Centreville, Pa., to the Rectorship of St. David's Church, Radnor.

The Rev. W. G. Hawkins, Deacon, to St. Paul's Parish, Queen Anne Co., P. O., Centreville.

Rev. S. Y. McMasters from St. Paul's ch., Alton, Illinois, to be Chaplain and Professor of Ethics and Belles Lettres, in the Western Military Institute, Drennon's Springs, Henry county, Ky.

Rev. E. F. Watson, removed to Kingston, R. I.

The Rev. Saml. W. Sayres has become assistant minister of Christ church, North Brooklyn, and Ascension chapel, Bushwick, N. Y.

Rev. J. C. Huske has accepted the Rectorship of Saint John's Church, Fayetteville, N. C.

The Rev. Wm. Passmore to the parish at Brownsville, Texas.

Died.

At Morristown, N. J., on Monday, 15th inst., of a long decline, Rev. Henry McVickar, in the 34th year of his age. His years of Ministerial labor, though few, were yet laboriously spent as a Missionary; first in the neighborhood of Glen's Falls, in his native State, and subsequently in the milder climate of Marianna, Florida; in both which districts he is still affectionately remembered, as a faithful and self-denying Minister of the Church.

Departed this life, after a short illness, in Jersey City, August 23d, Mary, relict of William Keteltas, Counsellor at Law.

Married.

On the 17th of September, in St. Peter's Church, Peekskill, by the Rev. George S. Gordon, Charles Ruggles Westbrook, of Kingston, to Sarah Louise Seymour.

At Stockport, Columbia co., on 21st inst., by the Rev. Wm. O. Lamson, John Dutchee to Isabella Riding, of that place.

In Williamsburg, L. I., on Sunday evening last, at St. John's Church, by the Rev. B. F. Taylor, William Roussett, to Lucy McLowery.

Notices.

NOTICE.

☞ The Anniversary Celebration of the
"New York Bible and Common Prayer Book Society,"
"Protestant Episcopal Tract Society,"
"The Missionary Committee of the Diocese of New York,"
and
"The Committee on the Education Fund,"
will be held at
CALVARY CHURCH, 4th AVENUE,
On Sunday evening next, the 28th inst., service will commence at half-past 7.

A collection will be made in aid of the funds of the Missionary Committee of the Diocese.

THOS. C. BUTLER,
Chairman, Committee of Arrangements.

ST. PAUL'S CHAPEL.

On Sunday Morning next, a collection will be made in aid of the Funds of the "New York Bible and Common Prayer Book Society." The gratuitous distributions of the Society to the needy in all pars of the United States, Liberia, the Army, Navy, Merchant's Service, Hospitals, Prisons, individuals, and it appeals to the bountiful liberality of the friends of the Church to sustain it in meeting the increased calls, constantly making for its important publications.

ST. JOHN'S CHAPEL.

On Sunday Morning next, the 28th inst, a collection will be made in aid of the funds of the "New York Bible and Common Prayer Book Society," an institution highly meriting the liberal kindness of every friend of the Church, for its distsibution is as extensive as the widest range of applications for all in need can make it.

⁂ The next Session of the Gen. Theological Seminary of the Protestant Episcopal Church will commence on Monday, Oct. 6th. Candidates for admission who are not Bachelors of Arts are expected to produce a certificate from their Bishop that they are Candidates for Holy Orders with full *literary* qualifications, or a satisfactory certificate of classical and scientific attainments. Those who have not been admitted as Candidates for Orders must also bring testimonials of moral and religious character. *All* applicants for admission must stand an examination on the Primary Elements of the Hebrew Tongue; on the Greek Grammar, and the original Text of the Gospels and the Acts; and on the Rules and Principles of English Composition, with a specimen of Composition. The students and candidates for admission are requested to assemble in the Chapel at 9 o'clock A. M., of the day above specified. (Signed,) BENJ. I. HAIGHT.
Chelsea Square, N. Y., Aug. 25.] Dean of Faculty.

SCHOOL: NEW HAVEN, CONN.

The Winter term of the Misses Edwards' Boarding and Day School for Young Ladies, will commence on Wednesday, Oct. 1st.

New Haven, Sept. 15, 1851—3t$

Acknowledgments.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 17th inst.

Ch Mis'y Socy, Boston, by J Salter, 5; Rev Wm Walton, sub, 2; J H S, Brooklyn, don, 1; Trinity, Granville, 3; S W Fowler, sub, 2; F H Fowler, sub, 2; Rev J D Carder, sub, 2; Christ, South Brooklyn, 21 30; total, 38 30.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Sept. 24, 1851. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 17th inst.

Rev W Walton, sub, 1; St Peters ch, Hobart, 3; Calvary, Brooklyn, 1; Rev J B Donnelly, Hillsbro, N C, sub, 1; don, 1; J H S, Brooklyn, don, 1; Friend in Boston, by Jas Silter, don, 2; St Lukes, Brooklyn, 4 07; St Michaels, Bloomingdale, 2 39; Trinity, Granville, 3; Rev J D Carder, sub, 1; don, 1; total, 21 46.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Sept 24, 1851. 20 John street.

☞ The subscriber acknowledges the receipt of the following for the Rev J L Breck's Mission at Minnesota.
S S of St John's Parish, Waterbury, $50.
J. L. ASPINWALL,
New York, Sept 24, 1851. 54 South st.

CHURCH MUSIC.—Mrs. Pettigreu, a most accomplished Soprano Singer, wishes to make an engagement to sing in a Protestant Church. She observes at the same time, that she is ready to receive pupils for singing and playing the Piano Forte a her residence. She refers for particulars to the Messrs. Scharfenberg & Luis, Broadway, and Schuberth & Co, 257 Broadway. Please to apply Tuesday, Wednesday, Friday, Saturday, from 11 o'clock, A. M. to 2 P. M., No. 11 Amity St., one block from Broadway. 1 t$

JUST PUBLISHED.

ANGELOLOGY.—Remarks and Reflections touching the agency and ministration of Holy Angels, with reference to their History, Rank, Titles, Attributes, Characteristics, Residence, Society, Employment, and Pursuits. By George Clayton, Jr., 1 neat vol, 12mo., with 13 engravings, $1 25.
Published and for sale by
HENRY KERNOT,
Sept 24—4t 633 Broadway.

ORGANIST.

AN EXPERIENCED ORGANIST Wishes a situation in an Episcopal Church either in this city, or Brooklyn, will take entire charge of the choir, if desired.
Address "Organist" this office. 1t$

ST. THOMAS'S HALL, New Windsor, Orange Co., N. Y. Rev. Reuben Riley, Rector.

This Institution will commence its Winter Session on the First Moonday in November next.

The charge for the Scholastic year of ten months, is $250, payable in advance—viz: $125 on the first Monday in November, the beginning of the Winter Session, and $125 on the first Monday in May, the beginning of the Summer Session. This charge includes Tuition, Board, Lodging, Washing, Mending, Fuel and Lights.

Modern Languages, Music, Drawing, Books, Stationery, and Medical attendance, are separate charges.

When two Pupils are sent from the same family, the charge will be $200 each; when three pupils are sent from the same family, $175, each.

The months of April and October are the Vacations.—To those Boys who remain in the Institution during vacation, there will be an additional charge of $12 for Board.

Pupils will be received at any period of the Scholastic year and charged from the date of entrance.
Post Office, Newburgh. Sept 13-2m

A YOUNG LADY Desires a situation as Teacher. She is prepared to give instruction in all the elementary English branches, and Drawing. She would prefer a situation with some family or school connected with the Episcopal Church.

Reference: Rev. Gorham D. Abbott, "Collegiate Institution for Young Ladies," Union Park, N. Y., to whom any communication may be addressed. Sept 13—3t

COLLEGIATE SCHOOL, 95 Mercer Street, will be re-opened on Monday, 8th September next. Circulars can be obtained at the bookstore of Robert Carter, & Brothers, 289 Broadway.

This school will be removed in November next to the building now erecting in West Fourteenth st., No. 71.

The course of instruction heretofore pursued for so many years, will be continued. Young gentlemen intended either for College or Commercial life, can obtain the requisite preparation.
Sept. 13, 4 T. WM. FORREST, Principal.

A CARD.

REV. S. A. CRANE Will receive into his family at East Greenwich, R. I., a few pupils to be instructed in the usual branches of an English and Classical education. He will be in New York on the 24th inst., to receive applications and may be found at the S. S. Depository, No. 20 John St., between the hours of 12 and 2 o'cl'k on that and on every day during the sitting of the New York Diocesan Convention. Reference in the mean time may be had to John W. Mitchell, No. 75 Nassau St. N. Y.
Sept 6—4t

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.
New York, Sept. 6, 1851.

LITTELL'S LIVING AGE, No. 384, 12½ cents.

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With poetry and short articles.
Published weekly at six dollars a year by
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And sold by DEWITT & DAVENPORT, Tribune Buildings, New York.

Poetry.

For the Churchman.

Sacred to the Memory of my Mother.

BY CAROLINE MARSH KETELTAS.

"A tried stone, a precious stone, a sure foundation."
Isaiah xxviii, 16.

Mother! too well I knew that Azrael's wing
Was folding thee within its chill embrace;
I knew from lengthened years and failing strength,
And that sad smile which lit thy pallid face,
That soon, too soon, the deathly word, *we part*,
Must knell my blight of hope, and ev'ry joy;
That long sweet intercourse of heart and mind
Which still gave odor with its fond employ.
All sudden was the call, a few short days
Dark Azrael gave my heart that clung to thee;
One angel-whisper only met mine ear,
My Name. Mortal then put on immortality.
The holy symbols of thy Saviour's death,
His love for thee, thy lip had scarcely passed,
No sigh or pain bespoke the wond'rous change,
Jesus, His mantle o'er thy anguish cast.

There had been anguish, and long painful hours;
Sin claimed its ransom, thou again wert free,
The One Atonement oped the Crystal Gate—
There Mother plead; there Mother plead for me.
Dear Mother! thou hast loved my untaught harp,
Sweet to this spirit was its simplest song,
It would seem strange it should not wake for thee,
Thee to whom ever did its chords belong.
But where the beaming face that still inspired?
The fond dear lip whose *praise* was proudest praise?
Cold Azrael hovers o'er it mouldy strings,
It seems a *dream* it once gave forth glad Lays.
Oh kind and generous heart! no more to beat
For all who moved it in their time of need,
Its absence of all selfishness, its tear,
Self-sacrifice, and still *unpublished deed*;
Beauteous in ev'ry feature, and in form,
With quick perception, clear and equal mind,
Mother! companion, sweet adviser, friend,
Strongly wert thou around my being twined.
I am alone in this cold world of gain,
No one will heed my silent tear and sigh,
But thou wilt hover o'er thy stricken child—
"Jesus of Nazareth is passing by."

Selected Matter.

From the Spirit of Missions for September, 1851.

Oregon.

We commend the following communication, from the Missionary in Oregon: to the attentive perusal and thoughtful consideration of every member of the Church. It shows that the great work with which, in the providence of God, he has been intrusted, has been commenced with zeal, energy, and prudence, while the importance of the Mission, and the necessity for an immediate increase of laborers, cannot be overrated. We sincerely hope that the willingness of the Church to carry on this new enterprise, will be as manifest as is its ability to do so:—

Portland—Rev. William Richmond.

Portland, Oregon Territory,
19*th May*, 1851.

To the Domestic Committee of the Board of Missions, &c.:

Gentlemen—After leaving New York, in the steamer Cherokee, we had religious services on board—sometimes several—every day, until our arrival at Chagres. While we were waiting for the steamer of the 15th, at Panama, I visited the Island of Taboga, about twelve miles from Panama, the residence of Captain Cleaveland Forbes, agent of the Pacific Mail Steamship Company, and performed morning service on Sunday, the 13th April, on board the U. S. sloop of war Vincennes, Captain Hudson, then lying at Taboga, and afterwards at the house of Captain Forbes. After the services, I presided at the organization of a Protestant Episcopal Church, in the island of Taboga. The Church was called "The Church of the Ascension." Wardens and vestrymen were elected, and Captain Forbes, the senior warden, stated his resolution to apply to the Foreign Committee of our Board for a Clergyman, and to offer a salary of $1,500. Probably the Foreign Committee have heard from him. This is, probably, the *first* Protestant congregation organized in the Republic of New Grenada. We left Panama on the 15th, and I continued to take my share in the religious services that were held every day on board the Northerner, until we arrived at Acapulco. On leaving Acapulco, I was taken ill with the Panama fever, and another complaint, and continued to be most of the time confined to my couch, until our arrival at San Francisco on Sunday morning, the 5th of May. On the voyage from Panama I buried one man at Sea, and married a couple. As we found most of the city had been reduced to ashes on the Saturday night previous, and the steamer Columbia was ready to start for the mouth of the Columbia, I went immediately on board that steamer, commanded by my gentlemanly relation, Captain A. C. H. Le Roy, Son of Mr. Herman Le Roy, of New York. Here I experienced every comfort and attention which my condition required, for I had been much weakened by my illness. We sailed from San Francisco on the afternoon of Tuesday, continued our religious services whenever the boisterous weather would permit—for our passage was very rough—arrived at the mouth of the Columbia on Saturday about noon, and fortunately, for us, for *this* time, the same steamer took us up to this place, where we arrived by daylight on Sunday morning. As there was no place provided, I did not officiate on that day; but on Sunday the 18th, I preached in the Methodist house of worship, baptized the infant daughter of the Rev. St. Michael Fackler, and presided at the election of wardens and vestrymen, and the organization of a congregation in this place. It is called Trinity Church. It is the *first* Episcopal congregation ever organized in this territory. The Rev. Mr. Fackler read prayers in the evening. The house was nearly full on both occasions. Mr. Fackler was ordained by Bishop Moore of Virginia, in 1841, and is now canonically connected with the Diocese of Missouri. He has resided in this territory nearly three years, but not continuously, having been part of the time in California. He first came to this territory across the plains, in search of health, from Missouri, in 1847. He has occasionally officiated, as opportunity offered, and has a part of the time engaged in teaching a school. I enclose a letter respecting him from the Rev. Wm. Roberts, superintendent of the Methodist Missions in California and Oregon. All the persons to whom I have shown this letter, confirm the statements of Mr. Roberts. Mr. F. is also well known to our friend, the Rev. G. T. Bedell, of Ascension Church, having been with him at Bristol College, near Philadelphia, and at the Theological Seminary, Alexandria. He refers me, for your satisfaction to Mr. Bedell. Mr. F. performed the services very creditably indeed, yesterday. He seems desirous of being put to work by the Church; and from all I have seen of him, having spent about a week with him in Portland, while he was on a visit to his father-in-law, the Rev. Jas. H. Wilbur, Methodist Missionary in this place, who earnestly recommends Mr. F. to me as a pious and useful man, I do cordially recommend him to the Committee for appointment, as a Missionary of the Board to this Territory, and hope sincerely that the communications I send will secure his immediate appointment. I do not know a man in the Church better fitted, considering all the circumstances, to this region. He is considered by the inhabitants as one of themselves, and is universally esteemed and respected. Personally, I have taken a great liking to him, and have derived from him more useful information respecting the objects of my mission here, than from all other sources together.

* * * * * * * *

In addition to these suggestions of Mr. F., I think from what I learned on my passage up, that a Missionary might be stationed at Astoria, and extend occasional services to Pacific City—a new place with a few houses, immediately at the mouth of the north channel of the Columbia—and to the Clatsop Plains, a small farming region on the sea-shore, south of the south channel of the river. These plains are, I understand, about a mile wide, and twelve or fifteen miles long. There is also a small settlement at St. Helen's and Milton, on the Columbia, near the lower mouth of the Willamette, which may become of considerable importance. But things are so constantly changing here, that it is difficult to say what six months may bring forth. This city of Portland was commenced, in earnest, only a year from last March. There are now from 1,200 to 1,500 inhabitants, a Methodist and a congregational house of Worship—the latter not yet entirely finished; a school-house; a number of vessels from Boston and elsewhere lying by the banks of the river; a splendid steamer belonging to the Pacific Co., of New York, about to ply up and down the Columbia and the Willamette; two steam saw-mills; a Masonic Hall, &c. The Methodist Missionary is also having the timber hewed for a Female Seminary under his direction, two blocks (sixteen lots) having been set apart to his Church for that purpose. I ought to inform the Committee, in order that in their future appropriations they may act understandingly, that the expenses of living and of labor of all kinds, in this region is enormous. I occupy a room in a shanty, merely clapboard, quite open to the air, with a rough unplaned and ungrooved floor—no carpets, no plastering, and no ceiling. For this I pay twelve dollars a month, three dollars (fifteen was the price) having been deducted by the landlord on account of my mission. I also do my own cooking, and gather my own wood out of the forest behind me, and yet my expenses will be as great as at a good boarding house in New York. Washing is now *reduced* to four dollars per dozen, and carpenters' wages are from eight to twelve dollars a day. Milk is only twenty cents a quart; butter, which I dispense with at present, fifty cents a pound, and other things in proportion. I had to pay a woman two-and-a-half dollars for half a day's work, scrubbing my floor. Alas! gold has been found in abundance between the Umqua and Klamet rivers, *in Oregon*. By the way, Mr. Scofield, from Connecticut, one of the proprietors of the city of Umqua, at the mouth of the river of that name, says, a Missionary of our Church might be employed usefully in the valley of the Umqua, and the surrounding regions. He promised to write to me more fully on the subject. The Umqua is navigable for about thirty miles, and enters the Pacific south of the mouths of the Columbia. Mr. Scofield has himself surveyed, and is now publishing at San Francisco a map of that region. It is, by far, the best I have seen.

May 23, 1851.—Since writing the above, it affords me great satisfaction to inform the Committee that the proprietors of this city have concluded to appropriate to the use of our vestry here as Trustees, the only feasible method, eight lots—one entire block, or an equivalent in the city lots, for a *Church*, and two entire blocks for a *Male Seminary*, to be commenced, the seminary in six months, and finished in eighteen months. A Female Seminary may also be erected on one of the two blocks. *Now then is the time to strike.* If a few thousand dollars can be sent here now to erect a Church and a School-house, the foundations of our Church would be laid deep and firm in this central point of the Territory. I am obliged to start immediately on a tour in the Territory, and must close without being able to read over my communication.

The American Exhibition.—Sarcastic remarks have not unfrequently been made as to the scantiness of the contributions furnished by our American cousins to the Great Exhibition. The Americans are, however, determined to show that this style of criticism is quite out of place. It cannot be denied that the American court has an empty look, owing probably to a mistake on the part of those who allotted the space, who thought only of the vastness of the American territory, and forgot that, compared with the country occupied, the population is but scanty, and that the necessary cost of transport must have operated in a vast variety of instances as a total prohibition to would-be exhibitors. There is moreover an entire absence of ladies' knick-knackery, so that the Americans must be content to forego the suffrages of the fair sex. They have, however, contrived to show us "Britishers" a notion or two, notwithstanding. Mr. Hobbs has picked locks hitherto unpickable: Messrs. Chubbs and Bramah must devise something fresh or their credit will be gone. The New York yacht, America, has left our very best English yacht no where, a striking lesson for our ship builders. So long as the navigation laws remained intact, the British ship builders and ship owners were apt to fancy that they must have a monopoly of the British carrying trade, and the result was, at it always is, that the absence of competition engendered sluggishness, and an indisposition to seek for improved models. It now appears that even our crack yacht builders were not exempt from this delusion and false sense of security. It is true that yachting is a new amusement in the United States, and the excuse made by our ship builders would be, that before American Yachts were built, no lesson could of course be learned. This is so; but the victorious "America" is understood to be little more than a mere reproduction of the New York pilot-boat, a class of vessels which has been celebrated for speed many years past. We do not doubt the skill of our ship builders when brought into exercise by defeat. The Americans with the utmost credit to themselves have had the luck to beat us this time. On the next occasion we must endeavor to show them what we can do. The last and greatest triumph of the "Yankees" was the reaping machine, the success of which is now beyond a doubt. Our agricultural implement makers, too, it seems, have something to learn. Famine and emigration have done, and are still doing, their work in Ireland. The population is already fearfully diminished. Our hitherto regular supply of harvesters, may, at no distant period, be altogether cut off; and this year, in certain districts there have been complaints of the great scarcity of labor. The introduction of the reaping machine will prevent this, and we believe on the whole, that the substitution of machinery for manual labor in this particular, will in the end prove generally beneficial to the farmer, because he will be able to get in his crops with the assistance of his regular laborers only, and will not be compelled to rely upon a supply of labor of an altogether different character; while on the other hand, the inhabitants of London and the other parts of England will be spared the spectacle of crowds of famishing creatures clustered at the corners of streets, and crawling under hedges, in those years when the harvest happens, from natural causes, to be a fortnight or so later than usual. It is our firm belief, that the introduction of machinery into farming will ultimately improve the position both of farmer and laborer.—*Guardian.*

JUST PUBLISHED.

A NEW VOLUME Of Religious Lyrics called Poems by a Priest. (Rev. William Augustus White,) Salisbury, Md, King & Baird, Printers, Philad.
Also the other works of the same author:
LYRICS by W. A. W. and FOLLOWING JESUS and Other Poems. For sale by
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137 Broadway.
Sep 20-3t$

A LADY Wishes to obtain a situation as Governess. She has had much experience and can show unexceptionable testimonials. A home in a family of the P. E. Church particularly desirable. Address W. R. Union Post Office, N. Y. Sept 20—3t$

THE BRITISH PERIODICALS AND THE FARMER'S GUIDE.

LEONARD SCOTT & CO., No. 54 Gold st. New-York, continue to publish the four leading Quarterly Reviews and Blackwood's Magazine; in addition to which they have recently commenced the publication of a valuable work, called the

"*Farmer's Guide to Scientific and Practical Agriculture,*"

By Henry Stevens, F. R. S., of Edinburgh, author of the "*Book of the Farm,*" &c., &c; assisted by John P. Norton, M. A., New Haven, Professor of Scientific Agriculture in Yale College, &c., &c.

This highly valuable work will comprise two large royal octavo volumes, containing over 1400 pages, with 18 or 20 splendid steel engravings, and more than 600 engravings on wood, in the highest style of the art, illustrating almost every implement of husbandry now in use by the best farmers, the best modes of ploughing, planting, haying, harvesting, &c., the various domestic animals in their highest perfection; in short, the *pictorial* feature of the book is unique, and will render it of incalculable value to the student of agriculture.

The work is being published in Semi-monthly Numbers, of 64 pages each, exclusive of the steel engravings, and is sold at 25 cents each, or $5 for the entire work in numbers, of which there will be at least twenty-two.

The British Periodicals Re-published are as follows, viz
THE LONDON QUARTERLY REVIEW, (Conservative.)
THE EDINBURGH REVIEW, (Whig.)
THE NORTH BRITISH REVIEW, (Free-Church.)
THE WESTMINSTER REVIEW, (Liberal.)
AND
BLACKWOOD'S EDINBURGH MAGAZINE, (Tory.)

Although these works are distinguished by the political Shades above indicated, yet but a small portion of their contents is devoted to political subjects. It is their *literary* character which gives them their chief value, and in that they stand confessedly above all other journals of their class. *Blackwood*, still under the masterly guidance of *Christopher North*, maintains its ancient celebrity, and is, at this time, unusually attractive, from the serial works of Bulwer and other literary notables, written for that Magazine, and first appearing in its columns both in Great Britain and in the United States. Such works as "The Caxtons" and "My Novel, (both by Bulwer,) "My Peninsular Medal," "The Green Hand," and other serials of which numerous rival editions are issued by the leading publishers in this country, have to be reprinted by those publishers from the pages of Blackwood, *after it has been issued by Messrs. Scott & Co.*, so that subscribers to the Reprint of that Magazine may always depend upon having the *earliest* reading of these fascinating tales.

TERMS.

For any one of the four Reviews,		$3,00	per annum.
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A discount of *twenty-five per cent.* from the above prices will be allowed to clubs ordering four or more copies of any one or more of the above works. Thus, 4 copies of Blackwood or of one Review to be *to one address* for $9; 4 copies of the 4 Reviews and Blackwood. $30; and so on.

⁂ Orders from clubs must be sent direct to the publishers as no discount from these prices can be allowed to Agents.

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☞ Remittances and communications should be always addressed, post-paid or franked, to the Publishers.
LEONARD SCOTT & CO., Publishers
79 Fulton st., entrance 54 Gold st N. Y.

State of New York, Secretary's Office,
Albany, August 27, 1851.

TO the SHERIFF of the CITY and COUNTY of New YORK: Sir: Notice is hereby given that at the General Election, to be held in this State, on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Judge of the Court of Appeals, in the place of Samuel A. Foot.

A Secretary of State, in the place of Christopher Morgan.

A Comptroller, in the place of Philo C. Fuller.

A State Treasurer, in the place of Alvah Hunt.

An Attorney General, in the place of Levi S. Chatfield.

A State Engineer and Surveyor, in the place of Hezekiah C. Seymour.

A Canal Commissioner, in the place of Charles Cook.

An Inspector of State Prisons, in the place of Alexander H. Wells.

All whose terms of service will expire on the last day of December next.

Also, a Justice of the Supreme Court, for the First Judicial District, in the place of James G. King, whose term of service will expire on the last day of December next.

Also, a Senator for the IIId, IVth, Vth, and VIth Senate Districts, in the place of Richard S. Williams, Clarkson Crolius, James W. Beekman, and Edwin D. Morgan, whose terms of service will expire on the last day of December next.

County officers to be elected for said county:

Sixteen Members of Assembly.

A Register, in the place of Cornelius V. Anderson.

A Recorder, in the place of Frederick A. Tallmadge.

Two Judges of the Superior Court, in the place of Thos. J. Oakley and John L. Mason.

A Judge of the Court of Common Pleas, in the place of Daniel P. Ingraham.

A Surrogate, in the place of Alexander W. Bradford.

A Commissioner of Streets and Lamps, in the place of Jacob L. Dodge.

Two Governors of the Alms House, in the place of Simeon Draper and Francis R. Tillou.

All whose terms of service will expire on the last day of December next.

Also, there is to be elected a Justice for each of the six Judicial Districts, into which the City of New York is districted, pursuant to Chapter 514, Laws of 1851.

Yours respectfully,
CHRISTOPHER MORGAN,
Secretary of State.

Sheriff's Office, August 28, 1851.—I hereby certify that the above is a correct copy of the notice of the General Election, to be held on the Tuesday succeeding the first Monday of November next, received this day, from the Hon. Christopher Morgan, Secretary of State.
THOMAS CARNLEY,
Sheriff of the City and County of New York.
Sep27—6t

BUNNELL & PRICE will publish this day, pursuant to a resolution of the Missionary Committee, by Rev. John Frederick Schroeder, D.D., A CHART OF THE DIOCESE OF NEW-YORK, exhibiting in a map of the 31 counties in the Diocese all the places where are situated its Churches and Missionary Stations, and also furnishing, in a series of Tabular Views, the name and place of each Church and Station, the names of towns in which there are no Churches, nor Stations, the population of each town and county at five successive periods during the last 25 years, the number of Clergymen at twenty-two successive periods, from the time of the origin of the Diocese; the number of Parishes at twelve successive periods during the last 33 years, and Biographical and Chronological Records relating to Birth, Education, Ministry, Consecration and Episcopate of each of the Bishops of the Diocese.

Price $1 50 in colored sheets; $2 mounted, colored and varnished. BUNNELL PRICE, Publishers,
121 Fulton st., N. Y.

N. B. The Evergreen for September also ready, 18d per no. Subscription $2 per annum in advance.
Sept. 6—tf

ENCAUSTIC TILES for Floors of Churches, Public Buildings and Dwellings.

The patterns are various; some of the richly inlaid ones being copies from the Cathedrals, and comprising Emblems, and effigies of the Evangelists, &c. Various patterns may be seen permanently laid down at the store of the Subscribers, by whom they are kept on hand for sale.
MILLER, COATES & YOULE,
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WANTED, in a Church School, of limited number, near Baltimore, an American or English gentleman, who is thoroughly competent to give instruction in the French language. He must have the power of government, and devote a large portion of his time to instruction, and supervision. To a communicant of the Protestant Episcopal Church, who has the requisite qualifications, a desirable home and ample compensation could be offered. One who can teach drawing preferred.
Address, FREDERICK GIBSON.
Sep. 6—4t$. Baltimore, Md.

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.

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Sept 6, 1851—1yr$

REPORT FOR AUG., of the New York Life Insurance Company, 106 Broadway. This institution during the month of August, 1851, has issued Ninety-six new policies, viz:

To Merchants	29	To Manufacturers	5
Lawyers	3	Mechanics	11
Clerks	7	Agents	4
Farmers	5	Clergymen	3
Ladies	1	Machinists	
Physicians	4	Public Officers	2
Hotel Keepers	3	Planters	0
Builder	0	Navigators	0
Teachers	3	Others	16
	55		41
Total for the month,			96
Whole number of policies issued by the Company,			7401

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which is principally invested in New York and United States Stocks.

Dividends are declared annually on all policies issued for the whole term of life, and have always been 50 or 40 per cent.

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CHURCH SCHOOL.—ENGLISH, CLASSICAL and FRENCH INSTRUCTION.
190 West 19th St., third house from 8th Avenue.

Six Teachers are now employed in this Institution. Two in the English Departments; a teacher of Classics and Mathematics; a Professor of the French and Italian Languages; a teacher of Drawing and Ornamental Penmanship; a teacher of Vocal and Instrumental Music.

TERMS.

Boarders, $200 per year. Day pupils, $25, $50, and $100, according to studies pursued. School year begins Sept. 8th, 1851, and ends July 17th, 1852. Pupils can enter at any time, and as young as parents desire.

VISITORS:
Rev. Samuel Seabury, D. D.,
Rev. Eli H. Canfield.

PATRONS:

Floyd Smith, Wm G Wisner, Edward Roome, E B Sutton, John Lynde, Thos Cumming, Kingsbridge; E P Torrey, Jersey City; J R Onderdonk, Elizabethtown; John Mott, John M Stuart, O P Well, M D, J Stuart Gwynne, J Gilbert, M D, D R Hutchison, Brooklyn; Christopher S Bourne, Wm Porter, John Tait, S S Hinman, and others whose names and further particulars can be seen on the Circulars.

P. S. Churchmen of New York and vicinity are respectfully invited to visit this school.
WM. B. STOUGHTON, Principal.
Sept. 6—6t

THE COLLEGE OF ST. JAMES,
Washington County, Md.
(The Diocesan College of the Prot. Episcopal Church.)

THE TENTH ANNUAL SESSION, will open on Monday, October 6, 1851, and continue until the next "Commencement day," the last Thursday in July, 1852. New students are recommended to enter at the opening of the session, but are received at any time they apply, and the charge is estimated from the date of their entrance.

THE COLLEGE

has the usual number of classes, and affords all the opportunities for a complete education, and at the successful termination of the Collegiate course, confers on its graduates the usual academical degrees.

THE GRAMMAR SCHOOL,

immediately adjoining the College, and under the supervision of the Rector, but under distinct discipline, receives lads at the beginning of their academical course, and prepares them for the Collegiate classes.

The oversight and direction of the Professors of the College, secure special advantages to the pupils in the Grammar School.

IN THE MERCANTILE CLASSES,

the study of the Greek Language is omitted and its place supplied by additional studies in Modern Languages, Book Keeping, &c.

The situation of the College is entirely healthful, and by its distance from towns and villages, very favorable to good morals and order.

"Kemp Hall," a new building, 90 feet by 40, will be ready for occupation in the course of the next session. In addition to the former corps of Professors, the Trustees have recently appointed Hugh Davey Evans, LL. D., Lecturer on Civil and Ecclesiastical Law, and John H. Alexander, LL. D., Lecturer on Physics and Chemistry.

The whole annual charge (the same in the College and Grammar School), for the session of ten months, is two hundred and twenty-five dollars, payable semi-annually in advance.

Applications for admission, to be made to
REV. JOHN B KERFOOT, D.D., Rector,
Aug 23-8t College of St James P. O., Maryland.

HOOPER'S CHURCH BELLS.

THE Subscribers, agents for these Celebrated Bells, offer them at a reduction from former prices. The large number of heavy Bells furnished from this foundry during the past year, for almost every State in the Union, is sufficient guarantee for their sweet, melodious and deep tones in which they are unrivalled. The fire bell at Brooklyn, weighing near 7700lbs, is from this foundry, and one is now being cast for this city, to weigh 20,000lbs, by far the largest ever cast in this country. They are warranted to give satisfaction in all cases, or may be returned. Factory and Steamboat Bells of all sizes.
BALDWIN & MANY,
July 26-tf 49 John st, corner Dutch.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patrons generally, that the Office is removed from 63 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notice that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L Cothral.

Officers—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

Published and for sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John street, New York:

BOOKS OF INSTRUCTION,

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers)	"	2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart, stiff covers	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing	"	6 00
Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
Office of Devotion for Sunday Schools	"	2 00
Sunday School Liturgy and Psalms, and Hymns, stiff covers	"	6 00
Manual of Short Prayers for Children	"	1 50
Harmony of the Creeds	"	2 00
Questions on the Book of Commmon Prayer	"	2 00
Collects from the Prayer Book	"	1 50
Questions on the Collects, stiff covers	"	6 00
Catechism on the Collects	"	20 00
Epistles and Gospels from the Prayer Book	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manual of Oral Instruction upon the Bible	"	2 00
The History of our Blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
" " 2, New	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

NEW BOOKS OF INSTRUCTION:

"Questions on the Book of Genesis," Parts I. II. Price $6 per hundred each.

These Questions are found to give very general satisfaction. They are recommended by several of our Bishops who have examined them. The series is to be continued, and will be followed by "Questions on the Book of Exodus."

The Church Catechism Simplified by Question and Answer; by a Member of the Diocese of South Carolina. Price $3 per hundred.

In its adaptation to the simplest minds, this book is believed to have no superior among the Catechetical books now in use.

Scripture Reading Lessons for Young Children, Part I $5, Part II. $6, Part III. $5 per hundred, or the three parts in one volume, half morocco, at $25 per hundred.

"These pages are intended to teach children about Jesus Christ. To do this it was necessary to give a short account of man's creation in innocence, and of his fall into sin. For, without knowing some of these, the coming of the Saviour cannot be understood. And this seems to be the due order for instructing Christian Children: who may then afterwards be taken back, with far more profit, to the whole stream of the Old Testament history. Since there are already other works with various titles, the aim of which differed little from this, it is, perhaps, necessary to say in a single word what seems to be the distinguishing feature of these pages. It is, then, the combination of simplicity with reverence. Many Parents have felt a grievous lack of this union in the works here referred to. Indeed no excellence is of more rare attainment than the power of speaking simply, and yet with due reverence. It is so easy to strip these great truths of their mystery, whilst we intend only to remove their needless difficulty. To this danger all representations of the childhood of our Blessed Lord are especially exposed. Children should feel that He was truly a child; as truly as they are children; but they must feel, at the same time, that He was the very Son of God; and this they will not do, if the veil which God's word has drawn over that childhood is rudely drawn aside. The great difference between the faith of Children and adult Christians is, that the one is more implicit, the other, more ascertained. The faithful child has probably quite as true a notion of the unfathomable mysteries of the Christian revelation as the reasoning man. Only the child cannot define what he believes; he cannot mark out the distinctions between his faith, and error; he has not ascertained the proportions and lineaments of the truth which is within him. This, therefore, may suggest to us, how to instruct Children with simplicity, and yet with reverence. It must not be by speaking of the Holy Child Jesus, as if He were only a very Holy Child; for this will rob Children of their implicit, undefined perception, that He was truly a Child, and yet was far, far more than any Child: but it must be by casting off those distinctions, guards, and refinements which unbelief and false doctrine have made needful for the adult, but which it is one blessedness of their age not to need; and so bringing back the tone of statement to that of the most primitive times, when yet creeds and confessions were not, and were not needed in the Church; when there was a blessed freedom of statement, because there was a perfect simplicity of belief. The Teacher's aim will be, not to remove, by familiar explanations, difficulties which he thinks will rise in the Child's mind, but to remove from his own statements all those parts which are the necessary results of those heresies and false doctrines which, amongst perverse men, have grown out of those difficulties. His aim will be, not to simplify the Gospel statements, and so explain difficulties, but to bring back the common statements of the day to the old standard of Gospel simplicity. Thus, for example, this true rule of Christian teaching will give the statements of Scripture concerning our blessed Lord's Godhead and Manhood, each in their fulness; not supposing that familiar explanation will remove their difficulty, but trusting to the brooding of the Spirit, over the nature God has given to the Child, for the power it needs to receive, as it ought, the truth in each of these mysteries.

For this purpose, it would seem to be the great rule that as to these deep things the very language of God's Word should be used. This, therefore, has, as far as possible, been done in the following pages. And further, perhaps we may say, that the next great security is to be found in the instruction being that actually given by a Christian Mother to her own Children. For no studied attempt to produce this result, no forced effort to place the mind in the attitude of such an instructor, can give as good a promise of success, as that afforded by the secret instincts of the new life in such a heart. To none else can those words of deepest wisdom as literally apply. Little children, "I have fed you with milk, and not with meat."

That security is to be found in these pages. They contain the words of one, who, out of the sacred fountains of a Christian Mother's love, has drawn forth, day by day, their portion of her own little ones. May that God whose "revealed Word" belongs by His "Gracious gift to us and to our Children for ever," so give His blessing to this book, that it may help to bring manyy a yound heart to Him, who suffers the little Children to come unto Him, and forbids them not."

"Evidences of Natural and Revealed Religion," also, the Doctrines and Institutions of Christianity; by the author of 'Reasons why I am a Churchman,' half morocco, $30 per hundred.

"To the kindness of the Executive Committee of the General Protestant Episcopal Sunday-School Union in New York, are we indebted for this excellent little book, for which we return them our best thanks.

The only hesitation which we feel in speaking of it, arises from the consciousness of our inability to speak in terms of sufficient commendation of so admirable and so needful an addition to our educational library.

We congratulate all who think with us, that religious education is paramount to all other, and that a child should not be left to grope his way in the dark to the Truth; that in this volume they are at length supplied with an aid at once short and full—short, but not so short as to be superficial; full, but not so full to be tedious—one, which is in every respect calculated to attract and to edify, presenting in its clearness and truthfulness the happiest combination which we have yet seen, for making of the young disciple a willing and an understanding learner.

That which adds greatly to the value of this little book is, that, besides a careful investigation of each branch of evidence, there runs throughout a vein of piety, which will teach the heart while the head is being stored with rich materials for future meditation, as well as for present instruction."

* * * * * * * *

"Heartily do we wish Book, Author and Student, God speed."—[*The Church, Toronto Paper.*

PERIODICAL.

The Children's Magazine, monthly publication, 24 pages, 18 mo; single, 25 cents per annum and 50 copies for $10; payable in advance.

☞ Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent.
Church Depository, 20 John St.

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.
WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

H. PILCHER & SON,
Organ Builders, Newark, New Jersey.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 11, 1851. tf

GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Burrill, corner of Montague Place and Court-st, Brooklyn.
Mar—tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz: Gold and Silver Medals, for the best organs exhibited.
GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards.

BOARDING SCHOOL FOR BOYS.

ON Monday, the 5th of May next, the Rev. Wm. W Olssen, A. M., will open a Boarding School for Boys in the town of Scarsdale, Westchester county, N. Y. The place is of easy access from New York city, being a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the Principal at Scarsdale, or at the Churchman office, No. 12 John st., or D. Appleton & Co., 200 Broadway. April 19—tf

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.

Theodolites, and all kinds of Levelling and Surveying Instruments on hand, and made to order,
ANDREW MENEELY.
West Troy, Jan 1, 1851.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleeker st. cor Wooster st.

FAMILY SCHOOL, UTICA.
Rev. P. A. Proal, D.D., Rector; Miss Mary Proal, Principal.

THE AUTUMNAL TERM of this Institution, for the Education of young Ladies, will commence on Monday, the first day of September.

Application may be made to the Principal, or to Rev. Dr. Proal, Trinity Church Rectory, Utica.

The course of instruction is designed to be of the most thorough character, and is strictly connected with religion and the Church.

The number of pupils is limited consistently with the family feature, which it is intended to preserve. tf

ST. MATTHEW'S HALL,
Port Colden, Warren County, N. J.

THE FIFTEENTH SESSION of this English and Classical Institution, will commence on the first of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the
tf REV. P. L. JAQUES, Rector.

THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
No. 11 Wall Street.

THE FUNDS of this Company, on the 1st August, 1851, amount to over

$1,300,000,

and the annual income is now about $550,000—Charter perpetual.

This Company commenced business in May, 1845, and the success attending its operations is unprecedented.

The plan is Mutual, all policies for the whole term of life, participating in the profits, after the payment of the second premium.

Dividends of profits are declared on the 1st of January annually, and all dividends over the sum of $200,000, (which must always remain with the Company as a contingent fund, in addition to the Reserve Fund) are paid to the insured in their regular order.

Parties insuring for the whole term of life, are allowed to give their notes bearing interest at 6 per cent. for one half the annual premium, when the amount is $50 or over.

Persons who desire, may pay quarterly or semi-annually.

No risk is taken exceeding the amount of $10,000.

All who have paid their full premiums in cash, may receive the scrip of the Company, upon which they can obtain two-thirds at any time, the balance to be paid when the dividend of the year for which the scrip was issued is redeemed.

The affairs of this Company, prior to every dividend, are subjected to a rigid mathematical examination; and the greatest care is taken to secure the safe investment of its effects.

Prospectus and annual statements furnished upon application at the office. The Medical Examiner attends at the office daily from 1½ to 2½ o'clock.

Dr. James Stewart, M.D., Medical Examiner; Residence No. 3 Abingdon square.
ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
JOS. L. LORD, Agent.
B. C. Miller, Secretary.
L. C. Grover, Counsel. Aug 16 tf

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens'" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, nawely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

HOBART HALL ACADEMY.

HOLLAND PATENT, ONEIDA CO., 12 miles North of Utica, via. Stage daily (Sundays excepted) from York House, Whitesboro' street.

FALL TERM

Commences Monday, Sept. 1st, 1851. Under the care of competent teachers, thorough and vigorous instruction will be imparted, which, combined with the quiet seclusion and universal healthiness of the place, must render this a desirable preparatory school for youth, and the Trustees of the Institution feel no hesitation in recommending it to the notice of parents and guardians.

A limited number of students will be taken into the family of the Rector of the Parish, who has had long experience in the management of literary institutions.

Terms, $150 per annum, without incidentals, payable half yearly in advance. By order of Board of Trustees.
REV. J. W. BRADIN, President.
W. W. DeAngelis, Sec'y.

REFERENCES:
Rt. Rev. Wm. H. DeLancey, Geneva.
Rev. P. A. Proal, D. D., Utica.
Rev. George Leeds, "
J. Watson Williams, Esq., Utica.
Rev. B. I. Haight, D. D., New York.
Aug. 23. 3m

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swall shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1851:

President:
JOHN T. ADAMS, 87 Wall street.
Corresponding Secretary:
CHRISTOPHER S. BOURNE, 52 Wall street.
Treasurer;
THOMAS P. CUMMINGS, 74 Beaver street.

Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

FIRE INSURANCE.

BROOKLYN INSURANCE CO. Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.
WILLIAM ELLSWORTH, President.

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These conditions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.
STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway.

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, A. M
Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and, when necessary, those principles and that policy which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The united interests of the Gospel and the Church.

Communications and letters on business post Paid to be addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.